

the Chaplain



A Chaplain at Uppsala

By Herman N. Benner



Emergency of the Day

By Jeremy H. Knowles



Dustoff!

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Quotations Galore

By James T. Cleland



A Study in Paradox

By Carl W. McGeehon

**JANUARY-FEBRUARY
1969**

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SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL**

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Back Cover: Range Patrol (see pages 8-9). Picture by USATC, Fort Benning, Ga. Illustration on page 11 by Stanton Levy.

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Editor's Notes

THE TWENTY-FIFTH YEAR

In October of this new year THE CHAPLAIN magazine will have completed its twenty-fifth year of publication. It was born in World War II, and began as a monthly journal of 48 pages. Sponsoring agencies were the General Commission and the Service Men's Christian League. Dr. William Barrow Pugh, distinguished Presbyterian leader, was at the time serving as chairman of both agencies.

Dr. Pugh's introductory comments in the first issue were entitled, "A Dream Fulfilled..." He saw the objectives of the new magazine to be threefold. First, to work for a "keener realization of the necessity of Protestant unity"; second, to provide "an exchange of ideas for the immediate task"; and finally, to present "facts concerning postwar problems."

Dr. Clarence W. Hall was the first editor of THE CHAPLAIN. He has had a distinguished career in journalism and is presently serving as a senior editor for The Reader's Digest.

ANNIVERSARY FEATURES

During this calendar year we will present pictures and information concerning individuals and groups who once had or now carry special civilian or military responsibility for the chaplaincy. In this first issue we are presenting a gallery of the men who today carry civilian administrative responsibility for the chaplaincy and service personnel agencies of their respective religious bodies.

In succeeding issues it is our intention to present pictures of all who have served as Chiefs of Chaplains in the Armed Forces, and the Chaplaincy Directors in the Veterans Administration, giving some current personal data on those who are working in a second career or are living in retirement. Other historical and human-interest features concerning the chaplaincy will be introduced under the title, "From the Files."

FLAG AND GENERAL OFFICERS

FOR THE CHAPLAINCY

Several years ago the General Commission began a study of the matter of the optimum number of flag and general officers which ought to be assigned to the three chaplaincies in the Armed Forces. In October of 1966 the officers and staff of the Commission were instructed to take appropriate steps to seek support for a modest increase in the number of these senior grades authorized and assigned to chaplaincy administration and supervision. This careful and deliberate effort continues.

Since flag and general officers are considered a rather scarce commodity, it is to be expected that their total number and their specific assignments would be closely watched by Congress and the military. In view of this, we were not surprised to find that the military, in its recent review of its need for additional flag and general officers, declined to validate the justification that had been submitted for increases in the chaplaincy.

No doubt, an overall review of the ceilings on flag and general officers is timely. The sharply increased technical and professional responsibilities at many levels in the Armed Forces today may very well require the discard of the idea that all general and flag officers ought always to be very scarce. It is difficult to see the symbolic or psychological reason why Brigadiers or Commodores cannot be used more generously. At present there are many instances of three ascending levels of supervisors, in the chaplaincy and elsewhere, all of whom must serve in the O-6 grade even though the extent of their responsibilities differ radically.

The American chaplaincy has administrative and structural needs related to its own special mission and rooted in necessary accommodations to the religious pluralism of the United States. It has been perceptively observed, by some who know our chaplaincy system first-hand, that a single general or flag officer in each chaplaincy service, in certain respects, would be better than the two now assigned. Such a reduction of course would be resisted as an affront to 4,200 chaplains and a poor reflection on the important role of religion in the Armed Forces. The ratio of general and flag officers in the chaplaincy to the total number of chaplains now serving is about 1 to 700, compared to 1 general or flag officer to about 250 other officers in the total establishment.

The General Commission has registered its support for two additional Brigadier Generals in the Army and Air Force chaplaincies and two additional Rear Admirals (Commodores) in the Navy chaplaincy while the Armed Forces remain at approximately their present size.

—A. R. A.

The CHAPLAIN



Plenary sessions of the 4th Assembly of the World Council of Churches were held in Fyris Sports Hall, Uppsala, Sweden, an ancient university center. The sessions were from July 4-19, 1968. Previous assemblies were held in Amsterdam, 1948; Evanston, Ill., 1954; and New Delhi, 1961.

A Chaplain at Uppsala

By Herman N. Benner

Evident to many of us attending the sessions of the 4th General Assembly at Uppsala, Sweden, was the presence of a new spirit among the churches. I felt it was the power of the Holy Spirit working in our midst.

How else can we explain the warm receptivity to self-criticism and spiritual renewal uniting churches as diverse

as the Eastern Orthodox old Catholic, the newer African Protestant, the old state Lutheran, the sophisticated Anglican, the newly-persuaded Roman Catholic, the Russian Orthodox, the Cuban Methodist, with the American Southern Protestant Pentecostals taking an interest in cooperating, and the American Southern Baptists send-

ing several official observers with hints of more active participation before long?

As I watched this theological oil and water file down the aisle of the ancient Gothic Uppsala Cathedral to the strains of Danish composer Per Norgard's haunting dissonance via organ, trumpet, oboe, and French horn, the natural question came to me: "How can there be any effective communication and expressions of unity within such diversity—how, except for the divine common denominator of Jesus Christ God and Savior working in our midst?"

One of the deep purposes of a General Assembly of the 232 churches belonging to the WCC in coming together every seven years is to hold the mirror of Christ's mission up to the churches, to ask what are we doing to fulfill it, where are the big gaps between mission and fulfillment of the church's marching orders, where are we irrelevant to man's need and God's requirement? How can we correct our failures? How can we get back on the correct spiritual azimuth again?

Knowing the theological controversy within our own Protestant denominations and how difficult it is to stay together and work together with left and right wings of the Dove of Peace, what I saw at Uppsala was nothing less than the Voice of God speaking clearly and powerfully to the church today.

When Dr. Barbara Ward, Albert Sweitzer Professor of Economics at Columbia University, challenged the Assembly with the stirring ring of the following thought, she spoke right from the heart of God's prophecy: "In the world at large, we are still

'tribalists.' The child that starves in distant Bihar is not our child. The millions without land and bread in Latin America lie beyond the limits of our imagination. The pitiful ambitions of illiterate Africa are not our concern. For us, the humanity for which we feel a full moral obligation runs up to the frontier only."

After the first million words had been addressed to the assembled delegates and participants including several hundred press reporters from all over the world, the message of today's theological giants and intellectual activists came through loud and clear. The church today is in the midst of humanity in revolution. The recent student revolts against the "establishment" are only the bubble above the boil. To most of the world both outside and inside the churches, the church is not trued up to the message and mission of Christ. Thus, much of the world's peoples today consider the church irrelevant to real needs of humanity, serving itself selfishly not the world unselfishly. When the church lives the commands of Christ, the world will listen and respect it. It must get out of its fancy gowns and into its work clothes to save itself and humanity. In the midst of starvation, the church is fat and represents the Levite and the Priest who pass by on the other side, too often.

These are hard words. Tough words, but were generally recognized as true words. As a press person I interviewed many ecclesiastics far removed from us: Archbishops from Russia, from Bulgaria, from the Near and Far East. I talked with heads of churches from Africa and Latin America.



Participants in the processional at the opening service of worship were (l to r): Dr. Martin Niemoeller of Germany; Dr. Ernest A. Payne of England; Dr. Eugene Carson Blake of the USA, general secretary; Metropolitan Nicodim of Russia; and Bishop Johannes Lilje of Germany.

Dr. Theodore A. Gill, Director of the Educational Work of the Council, made one of the most poignant, soul-searching addresses, "The Great Convergence," an educational report with world-wide implications that make the decaying churches who are unable to adjust to this swiftly changing age as absolutely obsolete as the dinosaur. "Everybody is under the

same fierce bombardment of information, exhortation, impression and inducement as you are," he warned. This force upon us is

hurtling in or sneakily making its impact; insinuating itself, but anyway all of it changing, confirming, directing, shaping, *educating* with an abruptness and mass and velocity that can only be called explosive...On the campuses



His Majesty King Gustaf Adolf VI of Sweden (2nd from left) talks with Bishop Josiah M. Kibira of Tanzania. Others in the photo, all present at a luncheon for the King, are Mrs. Ruben Josefson, wife of Archbishop Josefson of Sweden; Archbishop Josefson; and Dr. Eugene Carson Blake.

a generation erupted, an important piece of society let fly...Neither pique nor perspicacity should obscure the point here. Which is that some of the brightest and best of our youth now flame in revolutionary dissatisfaction with the goals they see accepted by those who teach them, affect them, direct them. They distrust the values commonly invoked. They defy the system which ever more efficiently instructs the new generation in means that they see leading straight to inhuman ends: unendurable inequities among men, intolerable narrowing of human possibilities, blasphemous vulgarizations of spirit.

It was at this point that surprise attended most of us in the unanimity of applause to this stirring analysis, time and again, often by many of the churchmen of the old line conservative churches that we might think would hear such words, if at all, at least defensively.

Dr. Gill continued: "Of course they (students) tear into things the way things are. Why not, if education is a transmitter of culture and the culture is diseased? Why listen any more to pathetic nationalisms, the idiot racisms, the dated denominationalisms? Somehow, this uncomfortable moral passion, this cyclonic honesty, will probably be contained this time. But it will certainly not be contained finally. Because such premature resolutions of radically *necessary* divisions are exactly the phony reconciliations our sons and daughters are against."

Yes, we will agonize a little, but will we act? Will the church revolutionize itself to serve and lead in the purification, functionalizing the message and mission of Christ to humanity? Or will we go through the pretensions of being part of the ecumenical

Chaplain Benner was
official reporter for
THE CHAPLAIN at the Fourth
General Assembly, World Council
of Churches

movement for renewal of the churches
into the church of Jesus Christ?

What is needed is *instant* brotherhood. How many of us are ready for this? What is needed is instant sharing; how many of us care this much? Speaking for the first time representing the Roman Catholic Church, Father Tucci described the 4th General Assembly as the "most important ecumenical event of 1968, an event that concerns *all*." "The confidence that God's help will never fail us," he said quoting Pope Paul VI, "that the Father is a Father for us, that Christ is with us, that the Holy Spirit is still fruitful in working wonders, comforts us, liberates us, and stimulates us to continue the road on which we have embarked (ecumenism)...It is in this spirit that the Roman Catholics hope that this Assembly will try to extend the ecumenical frontier, and that it will succeed in committing all Christians to renewal, to a new style of living, so as to convince a disappointed and skeptical world (which is waiting in vain for a new message) of the truth and efficacy of God's promise given in the words: 'Behold, I make all things new'" (Rev. 21:5).

The process of change may be slow, but I urgently believe that Christendom turned a corner at Uppsala forward toward implementing the passionate message and mission of our Savior, the Lord Jesus Christ. Do we have ears to hear? Christ had to ask



Bishop Michel of the Orthodox Church of Russia, Rector of the Leningrad Seminary, speaks at a session of the 4th Assembly. The delegates from the Orthodox and Eastern churches comprised the largest group of voting delegates to the Assembly.

the people of his day the same question. Many did not. Many leaders of our churches today impress me with their sense of urgency to get about the things of Christ and set the church about our "Father's Business."

Thus it may be that "Uppsala '68" may be one of the great redirectional points in man's history to find and live the life abundant. The call was there. The leadership response worldwide seems ready. Can we translate this functional Christianity from worship into the main stream of human need? The salvation of man depends on it. **END**

By Paul A. Timm

Range Patrol— They Go To the Men

Three Fort Benning chaplains—decorated veterans of Vietnam—use Hondas and white helmets to serve their men

A Honda CB 160 was parked on US Army Training Center, Infantry, Malone Range 5 and the buzz of another cycle could be heard in the distance. In a matter of minutes, a third bike, a Honda 90, pulled onto the dusty drive.

"Sorry to be late," apologized the rider as he joined the other two. "Had to talk with a young soldier."

This was the "Range Patrol," an idea originated by three USATC chaplains who believe they should stick with the troops, no matter where they are training. The "Range Patrol" is one name they carry, perhaps more reverent than the "God Squad" or the "Holy Rollers," as they have been dubbed by some.

Chaplains (CPT) Ben D. Bradley and (CPT) William T. Carter, both of the 1st Training Brigade, and (CPT) George R. Leissner, 2nd Brigade, make up the cycle trio.

The idea behind the bikes is to get the chaplains to rifle ranges, bivouac sites, and other remote areas. And, the three chaplains point out, the bikes are economy transportation.

"We visit the men in all phases of training," Chaplain Leissner said. "Tonight, one company is going through the infiltration course and I'll be down in the pit if needed."

He told of a time in the pit when a young trainee was afraid to get out and onto the course.

"I stuck my head up and showed him that there was nothing to be afraid of and over he went," Chaplain Leissner said.

"We each believe that our sole reason for being here is to help the trainee—anything we can do to make his life here better."

Leissner explained the psychology behind the "Range Patrol."

"Sometimes a man doesn't get to

see you in the office, or maybe he is afraid of you there. But on the range he finds us less forbidding and more accessible."

The three kicked on their cycles and moved up to the range where one company was just coming off the firing line.

"This is what we do," Chaplain Bradley said, "mix with the men, make ourselves available."

"Sometimes they don't come to you right away; they're feeling you out."

The problems confronting the Range Patrol are multitudinous. The three chaplains tell of helping trainees with everything from money problems to marital difficulties.

"Sometimes, the problem is even a religious one," Chaplain Carter added humorously.

The main thing is that the chaplains are there with the men. They might not be able personally to solve a trainee's problems, but chances are they can advise him who can.

"A lot of men know us as a source of information," Chaplain Carter said. "The first sergeant tells the men to go see the chaplain if they have problems. Many times the problems are out of our domain, but we can help them out by directing them where to go and what to do."

"A man will come up to talk shop, ask you about the cycle, what kind it is, what will she do," Chaplain Leissner said. "And, sometimes he will stay and talk more meaningfully."

The "Range Patrol" members also accomplish the usual duties of an Army chaplain. They conduct character guidance classes, Sunday ser-

vices, and hold office hours. But, the "Range Patrol" feels most at home in the field.

The idea of motorcycles started with Chaplain Carter. He convinced Chaplain Leissner of its advantages and the two of them were able to convert Chaplain Bradley when he was assigned to Fort Benning in July.

All three chaplains are decorated veterans of Vietnam.

Chaplain Carter spent a year with the 1st Infantry Div. near Lai Khe and was awarded the Bronze Star Medal with V-device and Oak Leaf Cluster, the Air Medal with two Oak Leaf Clusters and the Army Commendation Medal. He earned a Bachelor of Science degree from the University of Delaware and a Bachelor of Divinity degree from Emory University.

Chaplain Bradley, with the 1st Cavalry Division near An Khe, earned the Bronze Star Medal, the Air Medal and the Vietnam Service Medal. He was awarded a Bachelor of Arts degree from Huntingdon College, Montgomery, Ala., and a Bachelor of Divinity degree from Duke University.

Chaplain Leissner, a member of "The Big Red One" near Di An, earned the Silver Star, the Bronze Star with V-device and 1st Oak Leaf, the Air Medal, Purple Heart with 1st Oak Leaf, and the Vietnamese Gallantry Cross. He was awarded a Bachelor of Arts degree from Franklin College, Franklin, Ind., and a Bachelor of Divinity degree from the Colgate-Rochester Divinity School, Rochester, N.Y.

Both Chaplain Bradley and Chaplain Carter are airborne qualified, having earned their wings at the Fort Benning jump school. END

Thoughts Before a Field Service

By Thomas J. McInnes

There they sit tired, bone-tired, dirty, sweaty, and grimed.
There they squat, often unshaven, always armed and disarmingly alert.

There they lounge, free of the dull burden of gun and gear, thankful for the chance to pause, even briefly.

There they sit or squat or gratefully lounge, silent, brooding, all races and ranks united by the calamity of war, alone with the guilt of bloodshed; brothers at the altar of worship.

Their eyes light up and grins crack the grime of faces as you preach or talk or sing.

They drink from scripture and feed from prayer.

There is a tear, whether of loneliness or gratitude or from the terrible loss of a buddy, one cannot say, dare not guess.

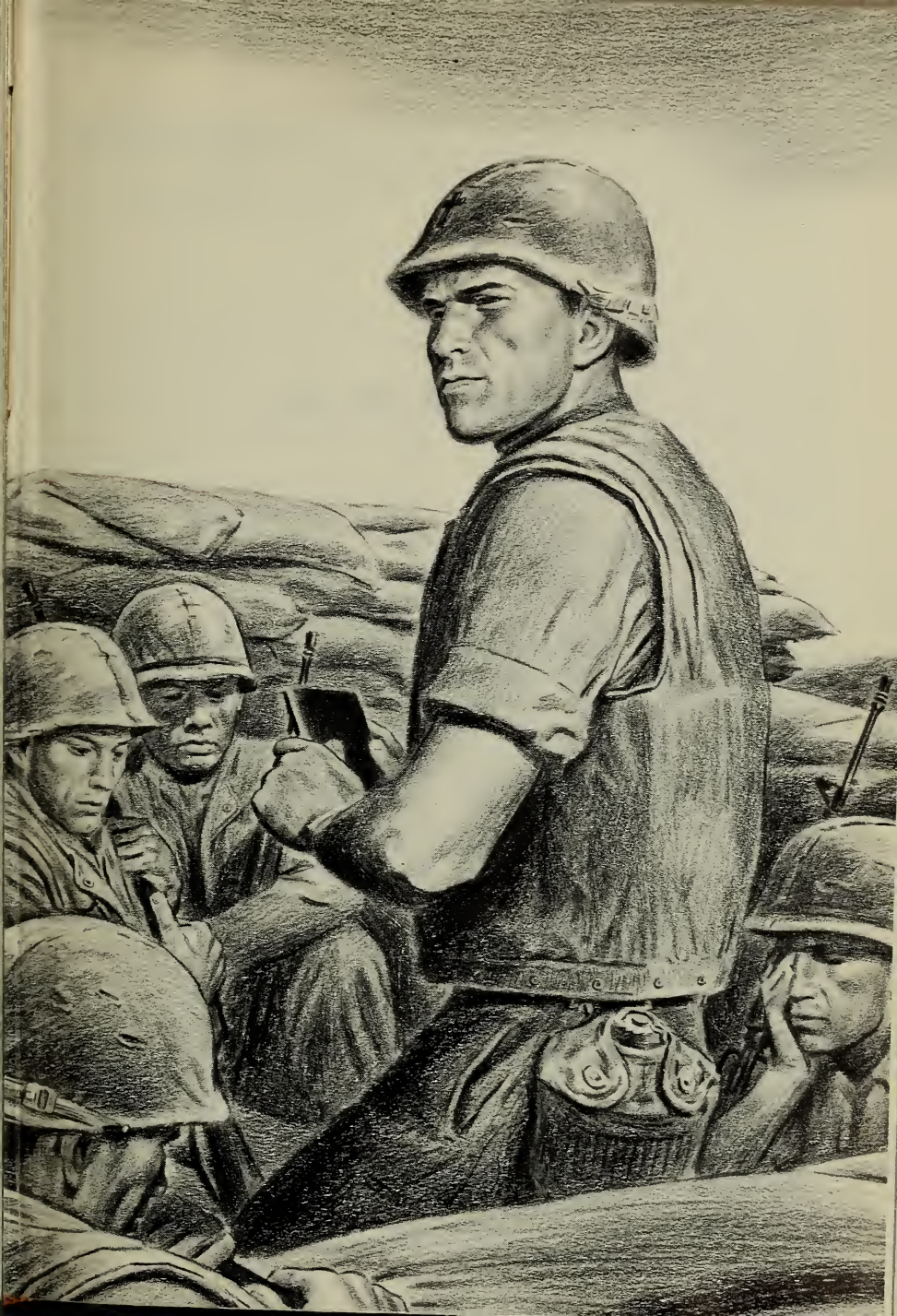
What an awful responsibility to represent the prince of rebels among young rebels!

Their language may be profane, their habits gross, their stories ribald, their thoughts shocking, their gestures obscene, their motives suspect, their hatreds just at parade rest.

But there they are having come to hear of him who came not to call the righteous but sinners to repentance.

May they hear and hear well before they meet the horseman death.

God help them—and me—in this brief span!



Emergency of the Day

When I first started attending pilot's briefings at the 417th, three years ago, a large red-and-white display board caught my eye. At the top of that board in large red letters were the words: EMERGENCY OF THE DAY. Underneath, on exchangeable cards, were a series of goodies an F-100 driver might encounter while airborne: engine flame-out on take-off, inverted spin, landing gear malfunction on landing, and so on. The briefing officer would spin two small propellers to determine first the flight and then the individual within the flight who would have the honor of responding to the particular emergency of that day.

I must say I was amazed how those pilots ticked off the answers to a flock of airborne emergencies, any one of which would have stopped me in my tracks. Later I discovered that there was a universal response to *all* airborne emergency which every pilot

learns very early in his career. It goes like this: CONFESS, COMMUNICATE, CLIMB, COMPLY. And it seemed to me that as Christians we could use something like this. We never have a day without testing. We are tempted to do wrong things. We are tempted to omit doing the right things. And so it is that we gradually slip away from our high calling. We need to get back to the essentials: CONFESS, COMMUNICATE, CLIMB, COMPLY.

CONFESS

For the pilot this means admit you have an emergency, otherwise no one can help you. A large group of specialists is standing by—intercept controllers, air traffic controllers, range officers, air crews. But if you do not *confess*, no one can help you, absolutely no one.

For the Christian this means if you don't admit that you have a problem

This sermon was preached twice on Sunday during "Go-to-Chapel-Weekend" (29-31 March 1968) at Chapel No. 2 (South) and Chapel No. 1 (North), 417th Tactical Fighter Squadron, Ramstein AB, Ger. The Commander, LTC Robert D. Carter, led one wave of troops to the 1000 hours service.

—that you're a sinner—you will never get spiritual help from anyone else—even God himself.

There's an old saying: "Confession is good for the soul." And we know from personal experience that when we can admit that we have missed God's mark, that we have gone astray, a great weight is lifted from the heart. Once we accept our basic accountability before our Creator, then we can *grow*. One of the greatest prayers ever prayed was not put together by a chaplain or any kind of "professional" in religion at all. It was uttered by a tax collector in a temple: "God, be merciful to me a sinner!" (Luke 18:13). *That* man walked down the hill "justified." He knew that it is with confession that personal salvation begins.

COMMUNICATE

For the pilot this means tell all you know about your position and your problem. You may have visual reference points that the fellows on the ground don't have. Give the exact nature of the emergency and the general state of your "bird" and yourself. In turn, ground stations will feed you more information and perhaps solutions. I remember talking with a German GCA man at Erding AB. He told how he had "talked-in" many a "green" pilot. The calm confidence of his voice—with just a touch of Texas in it—did the trick. He knew how to communicate.

Now the Christian urgently needs to communicate. Often he must "talk out" a problem. Most of the counseling on this base never involves a chaplain, commander, or "first shirt" at all. Instead we seek out a barracks' buddy, a girl friend, a wife. This is as it should be. Because of their unique position these people often help us more than a chaplain.

But the One who is in the most unique position to help is the One who created us in the first place. If he is the loving God we say he is, he *urgently wants* to hear from us, to commune with us—especially when we are confused and disoriented. Imagine a pilot who says, "I'll talk with ground control when all is well, but when I'm in trouble, I'll keep it under my helmet." Ridiculous! Or imagine a Christian who says, "I'll talk with God when everything is ship-shape, but once I get into sin, I'm not going to tell him about it; I don't want him to know what a mess my life is in." Absolutely ridiculous! He already knows—and what's more important—he cares.

The answer is simple: *say your prayers*—anywhere, anytime, in any words—talk with God, and then *listen*. This is the biggest, most efficient communications system in the universe. And it's closer than your skin. As we communicate with our Creator, we understand more and more about

ourselves and our world, and we are better able to meet the emergency of *any* day.

CLIMB

For the pilot this means he has a problem, but he doesn't want to compound it by plowing into the ground. With increased altitude he can buy time and distance. And if he must punch out, he wants a big piece of sky between him and the ground.

For the Christian *climb* means he needs to get out of the dreary, trivial, trite, superficial, routine which clutters up so much of our everyday existence and look at life in the light of God's eternity. We hear a great deal about the "secular" these days. What is the secular? It is anything you can put a ruler or a watch to. There is nothing wrong with the secular. It's just *limited*! It is up to us to find the spiritual *within* the secular, to use and be used by the spiritual power and meaning which is contained in the most ordinary of things and experiences. Think of Moses and the burning bush. Think of a bright sunset. Think of a wedding ring. In the most *natural* things, God *speaks*, God *acts*, God *changes people*. But we have to take off our shoes and acknowledge that we are standing on holy ground. We have to have eyes and ears and hearts to know the Holy Spirit when he speaks to us of Christ. The divine hand is waiting, but we have to reach up before the Lord can grasp us.

COMPLY

For the pilot this means to adhere to the physical limitations of yourself and your aircraft, follow the regulations and the technical orders, follow specific emergency procedures.

For the Christian it means follow the basic laws of human nature. There is a story that a man was once lost on the Scottish heath. Spying a light in the distance, he followed it to a farmer's hut. The farmer invited him in to share dinner with the family. After dinner, the man of the house catechized his family—he asked them questions and they answered. When it came time for the stranger, he asked, "How many commandments are there?" He replied, "Eleven." The children tittered, the host, wishing to get his guest off the hook, prompted, "You mean ten, don't you?" "No," replied the man, "Eleven. We have Ten Commandments from the Old Testament, and our Lord has given us a New Commandment in the New Testament, that we love one another *as he has loved us*. That new one is the most important of all."

These eleven commandments tell what it is to be a man, a woman, a boy, a girl—a human being. Fight them, and you'll always be a loser. Learn them and love them, and you will mature. You cannot get away from God's laws. No TDY, PCS, change of AFSC, or even retirement, will remove you from yourself and the law of life. Don't fight it, join it.

Prayer: May the strength of God pilot us. May the wisdom of God instruct us. May the hand of God protect us. May the way of God direct us. May the shield of God defend us against the darts of the Evil One and the temptations of the world. May Christ be with us, before us, in us, over us. May thy salvation, O Lord, be always ours this day and forevermore.—Adapted from S. Patrick.

By William R. Hett

Dustoff!

All my life I have lived in the presence of fine and beautiful men going to their deaths through alcohol.

—Upton Sinclair, *The Cup of Fury*

On the battlefields of Vietnam the cry “Medic!” is frequently heard. The torn bodies are bandaged and the wounded are moved to an area where expectantly they wait for “Dustoff.” Soon the beating of the helicopter blades is heard and their “whap, whap” is a welcome sound to those awaiting evacuation. “Dustoff,” the vehicle of hope and life, the avenue from pain, despair, and frustration to relief and restoration.

To a lesser degree, but no less real, there is a need for “Dustoff” in another area of military life. A vehicle, an avenue, is essential to assist the victim afflicted with the disease of alcoholism to regain his place in the ranks of his unit and perform his duties in the true military manner. Fortunately, this program is being initiated in all services through the formation of policies, councils, command directives, seminars, and rehabilitation procedures. In all cases, there is a cooperative effort between the military services and the community resources.

THE PROBLEM

The era of the payday drunk is history. No longer is the seasoned sergeant given a three-day pass with his paycheck for the purpose of relaxation. “Drunk as a sailor,” a definitive term to indicate a state of intoxication, is practically unheard today. It was once traditional for the military man to be a hard-drinking fellow. The role of alcoholic beverages in military society was generally accepted and many aspects of social status were influenced by the use of alcohol. “Don’t trust a man who won’t drink with

you," was once a part of the unofficial military code.

The military machine has become a highly sophisticated force. It demands a high level of alertness and a greater degree of individual responsibility than ever before. The irresponsibility that often comes with chronic alcoholism cannot be tolerated. Thus the man whose drinking habits keep him from his place of duty is charged with "failure to repair" or "absent without official leave." Punitive measures place the chronic alcoholic on par with criminality and sexual perversion, subjecting the alcoholic to discharge without honor as unfit. No provision is made for treatment. Often the man or officer involved has many years of valuable training. He may wear medals which indicate his heroism on battlefields. He is counseled and warned repeatedly. He is referred to the medical facility. He may be treated for some physical or psychiatric illness. Normally, he is returned to duty until his commander has little choice but to wait until the inevitable failures on the job finally qualify the man for demotion, confinement, and eventual discharge of an undesirable nature making him ineligible for many benefits and a "risk" for future employment.

When unofficial acceptance of heavy drinking coexists with strongly punitive official policies, a situation arises in which it is impossible to determine accurately the incidence of chronic alcoholism. In order for physicians to make a firm diagnosis they must have the history and a man is unlikely to be honest with the doctor when he knows it will mean possible punitive action and disgrace. With no real yardstick to determine the number of alcoholics in the military service, it is impossible to determine the cost of this disease to the government. Years of training, schools, hospitalization, losses through accidents, errors in judgment, and substandard performance add up to large sums of money. To these are added the time and cost involved in board actions, courts-martial and confinement.

THE PROGRAM

Records from some of the larger military posts indicate that an organized effort to treat alcoholism as a disease and restore the alcoholic to useful service was initiated early in the 1960's. A regulation (No. 210-16) from Fort Ord, California, states its purpose: "to develop a dynamic and aggressive program providing every possible aid to individuals who are actual or potential alcoholics." This same official regulation states:

The military has a most vital mission in providing for the well-being and safety of our country. Because of this, alcoholism, with its wide-sweeping consequences and manifestations, is a personnel matter of the utmost importance in the military. Efforts to rehabilitate alcoholic officers and men in whom the military has invested considerable training and financial output and responsibility must be made.

In most instances, the pilot studies were spearheaded by chaplains and physicians. Thomas F. A. Plaut said it well in his book, *Alcohol Problems — A Report to the Nation*: "Seeing alcoholism in a medical health context has made it possible to substitute helping or healing in place of the punitive and judgmental approaches of the past." Many cases of alcoholism were brought to light through involvement in marital counseling. Chaplains attended clergy workshops sponsored by the national or local councils on alcoholism. In most areas near a military installation the senior chaplain is a member of the local council on alcoholism.

Commanders responded readily to a program of education and treatment. On April 1, 1964, the Chief of Naval Personnel sent a directive to all Navy chaplains worded in part: "The Chaplains Research Team has recommended some materials which will be of use to chaplains who are engaged in counseling alcoholics and the families of alcoholics." It then listed pieces of literature to be distributed and directed supervisory chaplains to conduct a program whereby all chaplains would be informed. On May 3, 1965, the Commanding Officer, Naval Supply Center, Norfolk, issued an instruction on alcoholism. Its purpose stated: "This instruction defines the policy and establishes procedure for handling problem drinking among civilian employees."

In January, 1953, an experimental program was initiated at the 3700th USAF Hospital at Lackland Air Force Base. A selected group of alcoholics were carefully screened and placed into a treatment program. The doctors worked very closely with Alcoholics Anonymous. The A.A. guided prospective members to meetings as soon as possible after medical treatment was under way. Group therapy sessions were introduced and realistic solutions to administrative difficulties were sought. In nearly all cases marriage counseling was required. The results of this effort were difficult to measure accurately. It was noted, however, that more than 50 percent of the cases were much improved with maintenance of sobriety and successful performance of duty. An increasing number have sought out Alcoholic Anonymous. The educational value and publicity generated and, above all, the recognition of alcoholism as a treatable disease, has proved this and similar projects to be successful.

At Ford Ord, the commanding general directed by regulation 210-16, August 3, 1963,* that a Commander's Council on Alcoholism be formed, "to develop a dynamic and aggressive program . . . to assist the individual in every way practicable; to educate the military community as a whole in

*This program was initiated by Colonel (now B.G.) Elliott Ursin, Post Surgeon, and Ch (COL) Herman J. Kregel, Post Chaplain.

the prevention and understanding of alcoholism." Members of this council consist of the following: Director of personnel, commanding officer of the individual concerned, representatives from the departments of medicine and neuropsychiatry, chaplain, provost marshal, American Red Cross, post representative from Alcoholics Anonymous and members from the community council of alcoholism. The individual is referred to the commander's council by the hospital, chaplain, or unit commander. He is informed that the council's function is to assist him. He is offered the facilities of the hospital, chaplain, and A.A.

If he has family problems a social worker or chaplain will assist. He will be granted a leave of absence on a duty status for two weeks' treatment at the half-way house if he so desires. A follow-up program is initiated to insure that all resources are made available and all possible assistance given the individual who desires aid for himself.

PREDICTION

Impetus for the entire program is promoted from the highest echelons in the service. Monies are budgeted to conduct seminars and to permit delegates to attend workshops. Three active duty personnel attended the 1968 Summer School of Alcohol Studies at Rutgers University. Two of this group were senior non-commissioned officers assigned to a mental health clinic in the Air Force and one a supervisory chaplain with the Army. It is anticipated that the military will program more of their professional staff to attend this outstanding school. The time is approaching when a modification of official policies concerning chronic alcoholism will be forthcoming. It is hoped that a unified effort of all services will promote an educational program, bringing seminars with leaders in the field to the military installations. A schedule of lectures should be initiated to indoctrinate the troops on the physiological and psychological aspects of heavy drinking, the early symptoms of an alcoholic and the means of obtaining help without risk or stigma. One medium already in use is the "RAP" test (Risk of Alcohol Problems) promoted and introduced at Ford Ord by the National Council of Alcoholism-Monterey Peninsula Council. This test is designed to obtain useful knowledge which can help to prevent or correct the risk of alcohol problems.

"Dustoff" is on the LZ (landing zone) ready to save many valuable men for the military service and also benefit the civilian communities through better relations and fewer problems of ex-military alcoholics. →

You must live with people to know their problems, and live with God in order to solve them.—Peter T. Forsyth.

NOTES

1. Fort Ord Regulation No. 210-16, 13 August 1963.
2. *Where the Action Is* by Gorman G. Brinkley. Council of Alcoholism, Norfolk, Virginia.
3. *Alcohol Problems: A Report to the Nation* by Thomas F.A. Plaut.
4. "An Approach to Alcoholism in Military Service" by West & Swegan in *The American Journal of Psychiatry*, Vol. 112, No. 12, June 1956.

Recommended Books on Alcohol Problems

By Herman J. Kregel¹

Understanding and Counseling the Alcoholic by HOWARD J. CLINE-BELL, JR. Revised 1968. Abingdon Press.

Ministering to Alcoholics by JOHN E. KELLER. Augsburg Publishing House. 1966.

***Helping the Alcoholic and His Family** by THOMAS J. SHIPP. Fortress. 1963.

***How to Live With an Alcoholic** by JORGE VALLES, M.D. Simon & Schuster. 1967.

***Alcohol Problems—A Report to the Nation** by THOMAS F.A. PLAUT. Oxford University Press. 1967.

**available in paperback.*



¹Chaplain (Colonel) Herman J. Kregel, USA-Ret., has been announced as the Director of the Berkeley Center for Alcohol Studies of the Pacific School of Religion, in addition to his duties as Religious Coordinator of the California State Department of Public Health's Division of Alcoholism. The new center, funded largely by a National Institute of Mental Health grant, will train clergy and conduct an annual Summer School on Alcohol Problems among its activities. He is also the chairman of the Reformed Church in America Chaplains' Commission and a member of the Executive Committee of the General Commission.

New Primer on Alcoholism by MARTY MANN. Holt, Rinehart and Winston. 1958.

Basic Handbook on Alcoholism by HARRY MILT. Scientific Aids Publications. Fairhaven, New Jersey. 1967.

Alcoholism—Behavioral Research, Therapeutic Approaches by RUTH FOX, M.D. Springer Publishing Company, N.Y. 1967.

Alanon Faces Alcoholism by ALANON FAMILY GROUP HEAD-QUARTERS. New York City. 1965.

Teenage Drinking by MARGARET BACON and MARY BRUSH JONES. Thomas Crowell Publishing Company. 1968.

Some excellent pamphlets are available free in limited quantities from the Public Relations Department, Kemper Insurance Group, 4750 North Sheridan Road, Chicago, 60640. The "Catalog of Publications of the National Council of Alcoholism, Inc.," 2 East 103rd Street, New York City, 10029, is an excellent (free) bibliography of current pamphlets and books. Probably the best single comprehensive volume is *Alcoholism: The Total Treatment Approach*. Edited by Ronald J. Catonzaro, M.D. Chas. C. Thomas, Springfield, Illinois. 1968.

AT YOUR SERVICE

Folk Songs and Hymns with Guitar Accompaniment

At the suggestion of the Committee on Ministry to Armed Forces Personnel of The General Commission on Chaplains, the YMCA has published a small booklet of 104 pages containing familiar folk songs and hymns with guitar accompaniment. The book already has been amazingly successful. Those who wish to order copies may do so by sending a donation of 50 cents per copy.

Write to:

Howard B. Wilson, Director, Program and Publication Relations,
National Council of the YMCAs of the USA,
291 Broadway, New York, N. Y. 10007

Dealing with Homosexuals

A booklet entitled "The Armed Forces and Homosexuality" is available at 50 cents per copy from The Society for Individual Rights, one of the homophile associations in the United States, 83 Sixth St., San Francisco, Calif. 94103. The booklet is a brief technical essay on Armed Forces procedures in dealing with homosexuals. It recommends protective steps and legal counsel for homosexuals in trouble with the military.

HELP FOR MILLIONS

Millions of young people have a major concern: their military obligation. Over 36 million young men are registered with Selective Service.

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Clergymen, teachers, parents, and other persons who are in touch with youth now have a useful guide for counseling them—before, during, and after military service.

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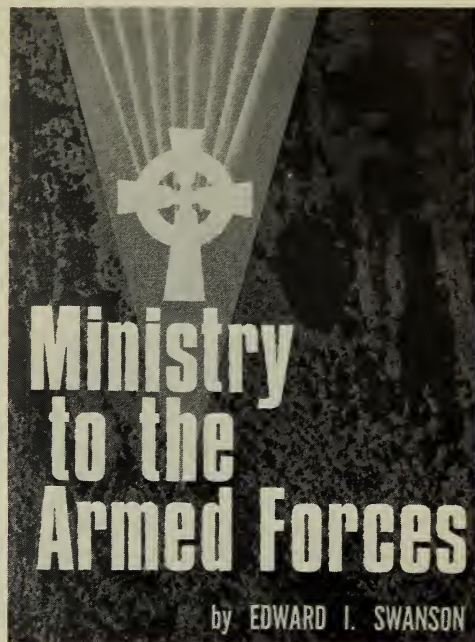
A guide for clergymen, counselors, and congregations who minister to those in or entering the Armed Forces. It is by the Rev. Edward I. Swanson, and Episcopalian priest with 16 years of parish experience. At present Swanson is Civilian Coordinator in the Office of the Episcopal Church's Bishop for the Armed Forces.

Especially useful in schools and churches, the book is published by The General Commission on Chaplains and Armed Forces Personnel in cooperation with the National Catholic Community Service and the Division of Youth Activities of the United States Catholic Conference.

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Reading suggestions and other resources are given in almost every chapter. A 13-page Bibliography lists Military Service publications of the Roman Catholic and Protestant Churches, many excellent films from all branches of the Armed Forces, and a page of films on Conscientious Objection.

Cost: \$1.00 per copy. Order from: The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Ave., N. E., Washington, D. C. 20002.

Chaplaincy and Service Personnel

Executives

At any given time about fifty religious bodies in the United States will be supplying one or more chaplains to the various chaplaincy services. An official is designated in each communion and recognized by the government as the principal ecclesiastical endorsing agent for chaplains of the particular group.

As a matter of interest to our readers we identify on these pages all the current administrative heads of chaplaincy and service personnel agencies employed in this work as a primary responsibility. Several of the executives shown have one or more colleagues who share with them in the work of their agency on a full-time basis. A few of the agencies have been assigned coordinating responsibilities by their related and constituent denominations.

It is a great tribute to the concern of the religious bodies of the U.S. that they are willing to provide more than four thousand highly qualified men to minister to service personnel at a time when there is a serious shortage of trained and able men available for all positions of religious leadership.



The Rev. Kenneth L. Ahl, D.D., Executive Director, Armed Services Commission, The Lutheran Church—Missouri Synod, Washington, D.C.



The Rev. James J. Alexander, Secretary, Chaplains and Military Personnel, Board of National Ministries, Presbyterian Church in the United States, Atlanta, Ga.



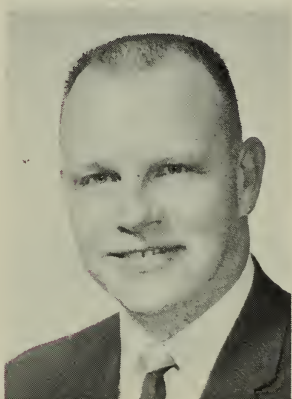
Mr. Richard H. Chase, Manager, Christian Science Activities for the Armed Services, The First Church of Christ, Scientist, Boston, Mass.



The Rev. Leon A. Dickinson, Jr., Secretary for Chaplains, Council for Church and Ministry, United Church of Christ, New York, N.Y.



The Rev. George W. Cummins, D.D., Director, Division of Chaplaincy, Home Mission Board, Southern Baptist Convention, Atlanta, Ga.



The Rev. William E. Flood, D.D., Executive Secretary, Department of Chaplaincy Services, American Baptist Home Mission Societies, Valley Forge, Pa.



CPT Orlando O. Ingvaldstad, Jr., CHC, USN (Ret), Director, Service to Military Personnel, The American Lutheran Church, Minneapolis, Minn.



Rabbi Aryeh Lev, Director, Commission on Jewish Chaplaincy, National Jewish Welfare Board, New York, N.Y.



COL Walter A. Kneise, USA (Ret), Chairman, Committee on Ministry to Armed Forces Personnel, Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo.



The Rt. Rev. Arnold M. Lewis, D.D., Bishop for the Armed Forces, The Episcopal Church, New York, N.Y.



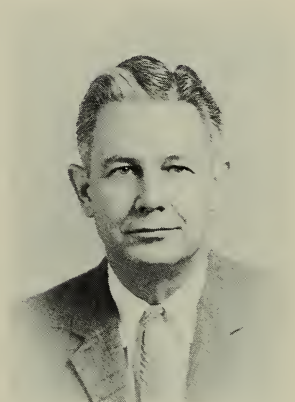
The Rt. Rev. Monsignor Joseph F. Marbach, J.C.D., Chancellor, Military Ordinariate, Roman Catholic Church, New York, N.Y.



Ch (COL) William J. Reiss, USA, (Ret), D.D., Executive Secretary, Division of Service to Military Personnel, Lutheran Council in the U.S.A., Washington, D.C.



The Rev. John R. McLaughlin, D.D., General Secretary, Commission on Chaplains and Related Ministries, United Methodist Church, Washington, D.C.



LCDR Floyd Robertson, USN (Ret), Executive Secretary, Commission on Chaplains and Service to Military Personnel, National Association of Evangelicals, Washington, D.C.



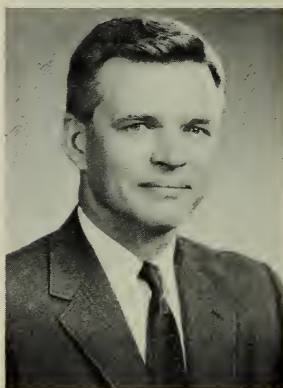
Elder Clark Smith, Director National Service Organization, Seventh-day Adventist Church, Washington, D.C.



CPT Harry C. Wood, CHC, USN, (Ret), D.D., Executive Secretary, Department of Chaplains and Service Personnel, United Presbyterian Church, USA, Washington, D.C.



The Rev. William R. Vivrett, D.D., Secretary, Commission on Chaplaincy Endorsement, International Convention of Christian Churches, Indianapolis, Ind.



The Rev. A. Ray Appelquist, D.D., Executive Secretary, The General Commission on Chaplains and Armed Forces Personnel, Washington, D.C.



PREACHING CLINIC JAMES T. CLELAND

Quotations Galore

Since this January-February issue reaches you in December, there is time to recommend a book which you may, somehow or other, set possessive hands on at Christmas. It was given me in June by the two Navy Chaplains who were my last Duke Divinity School disciples, and is especially treasured by me because it is inscribed with "appreciation and affection." In return, this column is a salute to these two servants of God "that go down to the sea in ships."

The volume, *Dictionary of Military and Naval Quotations*, was published in 1966, by the United States Naval Institute, Annapolis, Maryland, its author being Robert Debs Heintz, Jr., Colonel, U.S. Marine Corps, Retired. It was appropriately chosen for me,

because these students knew of my martial interests and my voracious and omnivorous reading. (I would rather read *Sports Illustrated* than play or watch any game. I would rather read than talk or write.)

A Preface (VII-IX) opens the work where the author asserts that "the idea of collecting quotations dealing with war and related subjects and ideas is, I believe, new," and that his intention is "to comprehend the whole art of war." He is remarkably successful. He modestly offers one caveat, the second half of which you should take seriously: "The Dictionary cannot be considered as standard equipment for foxhole, seabag, or cockpit, yet, hopefully, it will furnish perspective and inspiration... for those who inhabit

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

such places." You will get your money's worth (though I don't know the price), if you acquire perspective and inspiration for your non-civilian parishes.

There follow a page and a-half (XI-XII) of Acknowledgements to all kinds of folk—including one (!) clergyman, Anglican, I would guess.

Rear Admiral Samuel E. Morison, historian *par excellence*, writes an appreciative Foreword (XIII).

The next section is a Table of Rubrics (XV-XXI), three columns to a page, about 45 titles per column, from Action to Zeal, and embracing such topics as Aircraft Carrier, Bagpipe, Centurion, Conscientious Objector, Esprit de Corps, Foreign Legion, Old Soldier, Pentagon, R and R, Sea Power, Traditions, Veteran, War. Are Marines noted for thoroughness?

Pages XXIII-XL give an Index of Sources, a multivarious conglomeration of exciting people of many years, and places, and views. Here are Genghis Khan and Mao Tse-Tung, Plato and General Patton, Trotsky and Harry Truman—stars in abundance, marshalled into rows and ranks and platoons. It is impressive, like a military torchlight procession or tattoo.

Then comes the book proper: 367 pages, two columns to a page interspersed with reproductions of bonny fighters: John Paul Jones, William T. Sherman, James Wolfe, Ernest J. King, Horatio Nelson, T. E. Lawrence; plus a theoretician or two: Mahan, von Clausewitz.

I wish I knew something to tell you about the author. I assume he has dedicated his book to his wife: "For N. G. H., the Colonel's Lady," for he writes appreciatively of her, as in-

spirer, pressure-cooker, and transcriber. I don't think he is partial to chaplains. The first quotation under this heading is from William Wycherly, c. 1673: "He has the canonical smirk and filthy clammy palm of a chaplain" (48). However, the second redeems that, somewhat: "He taught them how to live and how to die." The fifth, and last, *may* reflect his own viewpoint: "Theology gives sure rules for spiritual government, but not for the government of armies" (Napoleon).

By the way, this section on the Chaplain serves to illustrate a most valuable method of cross referencing adopted by the author. After the above Napoleonic quotation is this line: (*See also* Christian Soldier). There are nine references there, followed by: (*See also* Prayer Before Action), which, *seriatim*, leads to God of Battles, and Religious War—35 quotations in all.

What is the use of this book to you? Sermonically, it may be a resource of those primers which start the water of life flowing from your homiletical pump. Here are some f'instances. Samuel Morison: "Disarmament, to be successful, must be a symptom of underlying friendliness" (90). J. V. Stalin: "The Pope! How many divisions has *he* got?" (94). U.S. Grant: "The war is over. The rebels are our countrymen again" (234). James Wolfe: On the eve of his death, referring to Gray's *Elegy*: "I would rather have written that poem, than take Quebec tomorrow" (236). A member of the Clan Fraser on the eve of Culloden: "Dear Lord, on the morrow pray do not let me kill anyone; and, dear Lord, pray do not let anyone kill me" (246).

Or, there may be here the kind of

illustration which is known as "testimony:" the affirmation of an expert whose person and declaration the congregation is willing to trust, and to be influenced by. Solon of Athens, the wise Athenian law-giver, merits being listened to when he says: "Learn to obey before you command" (58), though you may have to introduce him to the congregation. Liddell Hart, connoisseur in war, writes: "War is always a matter of doing evil in the hope that good may come of it" (352). Herodotus, the "father of history," said, about 450 years before the Christian Era: "In peace, sons bury their fathers; in war, fathers bury their sons" (38).

Again, you may have occasion to give a secular address on some person or idea which is militarily inspired and has caught your attention. There are fascinating folk, quoted often, in this book: Xenophon and Seneca, if you are a classicist; Napoleon, Nelson, and Wellington (lots of references), if you are fascinated by the French-British rivalry around 1800; Grant, Lee, Lincoln, Sherman made the Civil War come to life again; their name is legion who comment on World Wars I and II. If you chance to be a toastmaster, there is material here on the Air Force, Army, Navy, and Marines. Wouldn't you love to use this definition of a fellow sailor: "A loyal shipmate who belonged 'to everybody's mess and nobody's watch'" (294). Or this: "A ship without Marines is like a garment without buttons" (183). What will this do for us? Apart from giving us content, it may improve our style, refine our vocabulary, and make our audiences less soporific.

There is need for one warning. When

you have found a quotation or an affirmation or a *bon mot* that clamors to be shared and broadcast, if possible try to read it in its original setting. A text out of context may become a pretext. Haven't you heard that before? It is proved here in the book, e.g., Matthew 24:13 in re "endurance" (102); "Fight the good fight with all thy might" subsumed under "fight" (114).

So make use of this meaty volume, but have fun with it, too. There are serious chuckles here, as when one reads that Thucydides said in the 5th Century B.C.: "A collision at sea can ruin your entire day" (56). There is one quotation that ought to be in here: "Send me four tanks or one bagpiper." Who said that? It sounds like a Calvinist, a wee bit under the influence. END

QUOTES

To punish Junior, today's father still says, "Go to your room!"—where Junior has a Hi-Fi, T.V., a phone, and a guitar, and he *still* doesn't want to go.

Hold to Christ, and for the rest be totally uncommitted.—Herbert Butterfield.

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Prayer In Memory of the Four Chaplains

By Bertram W. Korn

Lord God of Hosts,
Guardian of Human Destiny,
Judge of Men and Nations:
Righteous are Thy ways.
We see Thy sure hand
In the rivers of time,
In the sweep of history,
In the corridors of power,
In the growth of empires,
In the probing thrust into space.
Everywhere Thou art —
Strong, firm, sure,
Unremitting, incessant in Thy demand,
That man live by Thy law,
Build Thy kingdom,
Step by step,
Hour by hour,
Heartbeat by heartbeat.
In times of peace and prosperity,
We build happily, cheerfully,
With obvious, clear purpose.
But in ages of conflict, danger, terror,
Thy kingdom is constructed
With toil, pain, fear, grief,
Sacrifice.
Then the paradox in achieving peace
Through the conquest of the beast
Is no myth.
There are times, like ours,
When the life of humankind is saved



Read at the 25th anniversary of the death of the
Four Chaplains, 3 February 1968

Only through the awful stroke of the
surgeon's knife.
In such times of war,
Of the death that rains destruction
from the skies,
Of the monstrous annihilation
That sweeps swiftly through the cold
currents,
Men and boys, soldiers, sailors, airmen,
marines,
Turn to Thy messengers of faith,
Quiet, good, confident men,
Who see the dawn beyond the darkness,
And the meaning of life
Through the doom of death.
Gently, kindly, firmly, faithfully,
These messengers of Thy word
Fight fear,
Not with guns or bayonets or machines,
But with love, consecration,
The great affirmation.
Not with words alone,
But in daily deeds of dedication,
And, if it be Thy will,
At the great risk,
The price that can only be given,
Not demanded,
The willing surrender and sacrifice
Of the unlived future.
Thy messengers of faith,
Ministers, priests, rabbis,
Prophets, apostles, disciples,
Patriarchs, missionaries, teachers,
Have so lived and died,
Throughout the centuries,
In perpetuation of Thy word and law,
In quiet pursuit of ways to serve and
help,
In pledge of Thy presence.
For all their memory we stand grateful
and blessed.

But these four,
Fox, Goode, Poling, Washington,
Whose special service of sacrifice we
 remember now,
Together,
Became more than each could ever be apart.
Somehow,
The sum total of their loving, faithful
 gift
Is greater
Than the part that each did play.
In Thy good grace
Thou didst give them the chance
To set the seal of brotherhood
In an indelible brand
Upon the flesh and spirit of our land.
As though to say
That
What our nation must ever strive to be
Can only be established by the message
Of altar and pulpit and ark,
Of communion and worship and mass,
Of commandments ten and beatitudes,
Of Lord's Prayer and Kaddish.
As though to prove
That
It were blasphemy
To build a wall
Between Catholic and Protestant,
Between Christian and Jew.
For this consecrated example,
Lord of memory and hope,
We bespeak our thanksgiving,
And pray
For Thine everlasting blessing
Upon all who would live together
In peace and understanding and respect,
As in that last moment of silent service
These four chaplains died
In love of their fellowmen,
In devotion to our land's liberty,
And in prayer for the coming of Thy kingdom.
And may we all say,
Amen.

LITERATURE

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Robert L. Browning, SBC

U.S. Coast Guard Academy—New London

David B. Fountain, ABC (Navy)

U.S. Naval Academy—Annapolis

Allister C. Anderson, PE (Army)

Alex B. Aronis, ABC

Allen W. Brown, PE (Army)

Delbert J. Cory, RLDS

Charles L. Greenwood, UPUSA

James M. Reaves, PE (Army)

George M. Sheldon, PE

U.S. Merchant Marine Academy—Kings Point

Donald L. Kingsley, UM (Navy)

John L. Smart, UPUSA (Air Force)

Theodore M. Tang, UPUSA (Air Force)

U.S. Military Academy—West Point

William F. DeVeaux, AME

Joseph W. Hartman, RC (Veterans Administration)

Theodore W. Hepner, UM

Kermit Johnson, UPUSA

Harrison B. Kinney, UPUSA

Thomas L. McMinn, UM

Dennis J. Prutow, UCC

Curry N. Vaughn, Jr., PUS

A Study in Paradox

Old Testament paradox reaches its acme in the personality of Jeremiah. Few sacred authors have allowed us to gaze with such intimacy into their private lives. In this wealth of autobiographical detail are revealed glaring incongruities of traits, sentiments, and attitudes. How could one breast conceal such contradictory emotions? How could any single motivating ideal find expression in such diverse and illogical actions? A study of the enigmatical character of the ancient prophet lends new meaning to the New Testament assertion that, "In many and various ways God spoke of old to our fathers by the prophets..." (Heb.:1:1)

Self-admittedly reticent by nature, Jeremiah was a veritable Boanerges in his preaching. His long unrequited ministry in the face of insufferable opposition was heroic. Even Paul amid his stripes and perils and physical sufferings was no more courageous than Jeremiah. The scorn of the crowd, the hostility of the clergy, and the threats of the rulers could not intimidate him.

With a flair for the spectacular he walked through the streets of Jerusalem with a yoke about his neck. When asked the meaning of this, he replied that the yoke was symbolic of the yoke soon to be placed about the neck of a backsliding nation. On another occasion he bought a new linen girdle and then hid it in a cleft of a rock until it became weather-beaten and unusable. An unrighteous nation he told his listeners, was of as little value in God's sight as this ruined girdle in theirs. Just as a man would throw it away as useless, so God would cast off the nation. Yet this same man who never lost an opportunity to proclaim his message yearned for the solitude of the desert. "Oh that I had in the desert a wayfarers' lodging place, that I might leave my people and go away from them! For they are all adulterers, a company of treacherous men" (Jer. 9:2).

Jeremiah occupied a paradoxical status at the court in Jerusalem. In times of political crisis his counsel was sought repeatedly, and equally often

rejected. He was despised and persecuted by the rulers, yet such was the awe in which he was held that on one occasion they rescued him from the priests who plotted his death. His recommendations of national policies were given with the same earnestness and fearlessness which characterized his religious teaching. There was always the lurking suspicion that the prophet might be right. In spite of the fact that his predictions came to pass with irritating regularity the rulers never learned to accept his advice. They continued to harass him but they also continued to regard him with peculiar respect.

Religiously Jeremiah was imaginative, emotional, and uncompromising. Politically he appeared shrewd, coolly-calculating, and compromising. Whatever his compatriots deemed his faults, his allegiance to the cause of righteousness was above question. It was his compromising national policy at which the people and rulers alike looked askance. In contradistinction to the older prophets who warned against foreign alliances, Jeremiah insisted that the hope of the nation depended on a coalition with the Babylonians. Undoubtedly this was the cause of much of his unpopularity. Had God not promised to bless the nation's quest for independence? Had that promise been abrogated? The upshot of the matter was that the prophet was accused of treason. The nation's greatest patriot wanted to sell out his country!

Jeremiah combined an intense love for his people with outbursts of vindictiveness seldom found in sacred or secular literature. His lifelong min-

istry among a people bereft of moral sense and religious appreciation was a labor of love. That their diabolic practices wrought anguish in his soul is attested by the statement which gave the "Weeping Prophet" his name. "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1). Yet no prophet was more vitriolic in his imprecations. He begged God to let their children starve, their wives become childless and widows, their menfolk handed over to the power of the sword! He prayed that God would never forgive them and that He would deal with them only in an angry mood! (Jer. 12:21-23).

It is customary to charge Jeremiah with pessimism. More accurately he was both a cynic and optimist! His pessimism was confined to the present and immediate future. Sometimes it led him to cynicism. Strangely reminiscent of Diogenes, he asks if the streets of Jerusalem were to be searched, would even one be found who loved justice and truth? His dolorous tirades and denunciatory complaints grew out of the conviction that his own generation was obstructing the cause of righteousness. It never occurred to him, however, that this cause could ultimately fail. He had learned too well his lesson in theology at the potter's workshop to believe that. His optimism was rooted in the conviction that the time would come when the nation would repent and serve God again.

Born of a priestly family and himself a priest, Jeremiah despised priestcraft with all the vigor of an iconoclast. Apparently the dislike was mutual. But for the timely intervention of the

rulers he would have met an early death at the hands of his colleagues. Their treachery, however, could not silence his accusations of their insidious teaching.

Jeremiah was a reformer who had no faith in reforms. Under Josiah, he had been a valiant champion of the religious reform. In time, he came to see that reform as it was conceived and executed was not enough. His unstinting support had been of little avail. Long after he had lost faith in reform movements he continued to try to change man's unregenerate nature. His unrequited ministry bears testimony to that conviction.

Jeremiah was a religious genius who talked like a fool! His insight into the true nature of religion links him more closely to the New Testament than the Old. The paradox is all the more striking when he is heard speaking like a fool. "Cursed be the day on which I was born! The day when my mother bore me, let it not be blessed!" (Jer. 20:14). For good measure he added a curse for the man who broke the news to his father that a son had been born in his house! With all his spiritual insight there were times when he felt cut off from the sight of God.

What can be said of this man whose life abounds in contradictions? By nature friendly, he had few friends. A pacifist at heart, he was always found in the heat of battle. Resolved never to speak for God again, he could not keep silent. His message vindicated in his own lifetime, he could find no consolation in moral victory. Judged by human standards his life was a failure. He was misunderstood in his own generation and has fared little better in posterity. He bequeathed to man-

kind a profound spiritual insight and has been thanked by having his name used as a sobriquet of contempt. The explanation of the paradox of Jeremiah is found in his motivating ideas.

First, was his unwavering faith in the justice of God. This was no new idea to the children of Abraham. For centuries, it had been basic to their religious thinking. Time and circumstance, unfortunately, had robbed the concept of its meaningfulness. It remained for Jeremiah to reaffirm the doctrine and preach its logical consequences. In and out of season he insisted that God's justice demanded a penalty for sin. He used the imagery of a people wedded to God. The nation had played the harlot. The very nature of God required that a penalty be exacted for this faithlessness. This did not mean that He would utterly cast them off. "I will not make a full end of you" (Jer. 5:18), is a hope that pervades Jeremiah's message. When the nation had given evidence of its repentance and showed itself willing to submit to a just punishment, God would forgive and receive them again into fellowship. The prophet was persuaded that servitude to the Babylonians was the penalty to be exacted for the nation's disobedience. When the sentence had been served, God would renew the covenant He had made with the fathers.

The idea of God's justice was not a topic for idle philosophizing for Jeremiah. It was a terrifying reality which stirred his soul. The nation must be made aware that sin was no trite matter. It was this conviction that made Jeremiah a Boanerges when he would have preferred solitude. It throws

light on the earnestness of his preaching which made him feared as well as persecuted by the rulers. Likewise it unveils the mystery of a man preaching an uncompromising righteousness and a compromising nationalism. Because God was ready and willing to renew his covenant the prophet could weep for his people in one mood and pour out maledictions in another. So with the paradox of a man who could be cynical with his own generation while an optimist at heart. God could not fail. The time would surely come when he would be reunited to his people.

Any explanation of the contradictory qualities of the prophet must take into account his second motivating idea. The concept of the justice of God was not new: Jeremiah merely preached it more vigorously and more logically than his predecessors. His great contribution to Jewish thought dealt with the true nature of religion. Religion, as he came to understand it, was something more than obedience to the law, ceremonial worship, and reverence for the Temple. It was even more than moral righteousness. True religion was an intimate, personal, and spiritual relation to God. It had to do with the *heart*. This emphasis upon the inward and individual nature of religion is a commonplace among Christians, in theory if not in practice. To Jeremiah's age it was revolutionary. Apart from this deeply-rooted conviction the paradox of the

prophet cannot be dissolved.

It was this insight into the internal character of religion that caused him to cry out against the empty formalism of his day. With justifiable reason, he denounced his own profession. The priests had betrayed their trust. It was this conviction which destroyed his faith in reforms but left him the reformer still. Man could not be reformed by passing laws and observing purified rituals, but he could be transformed when the power of God gripped his heart. No wonder he was driven to despair by a people whose concern about religion at best was but an interest in correct ceremonies. Would these stiff-necked people never understand that religion was a personal relation to God?

Like one who walked the streets of Jerusalem six centuries later, Jeremiah's heart was broken because they would not receive the gift of life he had to bestow. Their hearts had been cold too long. The renewal of the covenant would have to wait. But it is a tribute to his religious insight that he laid one of the great foundation stones upon which the Christian faith is built. In Christ the spiritual nature of religion was more clearly revealed and more explicitly taught. When he told the woman of Samaria that, "God is spirit, and those who worship him must worship him in spirit and truth" (John 4:24), he was disclosing the full flower grown from a seed planted by the man of Anathoth.

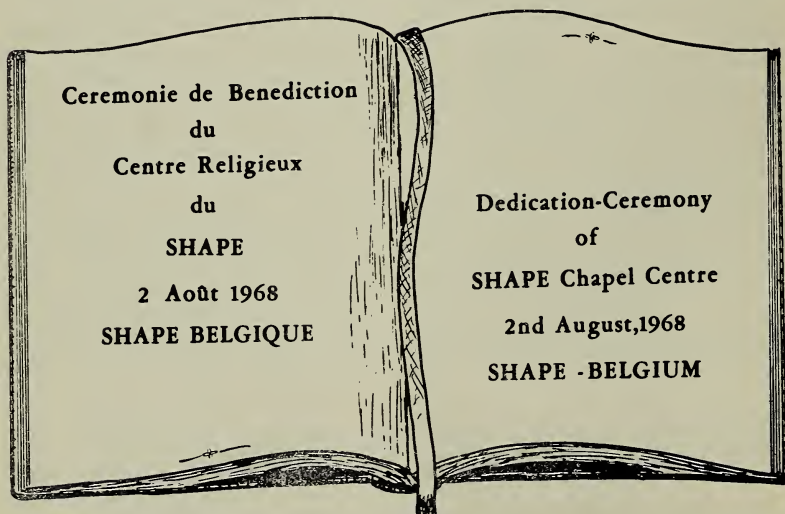
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QUOTES: Wife to husband as they admire a dishwasher in the store: "Wait? Wait for what—one that stacks the dishes on the shelves?"—Yasenak....

One contributing cause of air pollution is the burning of so many draft cards....



General view in foreground of the SHAPE CHAPEL CENTER. In addition to two chapels—East and West—there are religious education rooms, a large dining room, lounges—a beautiful and useful building.



Enthusiastic participants spoke in French and English:

**NOUS DEDIONS CE TEMPLE!
WE DEDICATE THIS HOUSE!**

It was 2 Aug, 1968, and dedication ceremonies were taking place in the newly constructed SHAPE Chapel Centre in Belgium.

A large assembly was led in the dedication ceremonies by clergy from many nations; e.g. Belgium, Germany, the Netherlands, the United Kingdom, and the United States.

Clergymen were from Protestant, Catholic, Anglican, and other denominations.



General Lyman L. Lemnitzer, SHAPE, is presented the Bible used during the first Easter services held in the new Chapel Center by International Staff Chaplain (COL) Herman N. Benner, during ceremonies of the SHAPE Chapel Center.

Dedicatory response reading during dedication ceremonies at Shape Chapel Center. L to R: Ch (MG) Francis L. Sampson, USA; Aumonier P. Kahlenberg, Belgium; Monseigneur F. Cammaert, Belgium; Aumonier Principal R. Thils (LTC), SHAPE; General Lyman L. Lemnitzer, SHAPE; Ch (COL) Herman N. Benner, SHAPE.

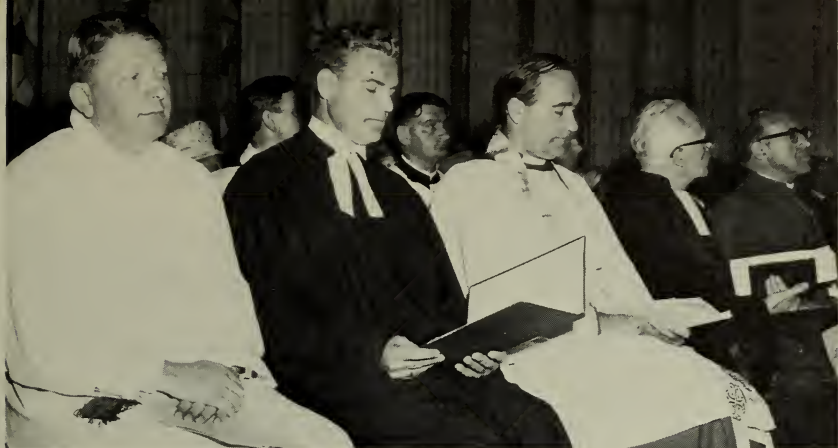




ABOVE: Dedicatory response during dedication of new Chapel Center, SHAPE. L to R: Monseigneur F. Cammaert, Aumonier En Chief Catholique Chaplain, Belgium; Aum. PR. R. Thils (LTC), Deputy International Staff Chaplain; General Lyman L. Lemnitzer, SHAPE; Chaplain (COL) Herman N. Benner, International Staff Chaplain.

BELOW: General Lyman L. Lemnitzer, Supreme Allied Commander, Europe, presents the symbolic key of the SHAPE Chapel Center to International Staff Chaplain (COL) Herman N. Benner. This took place during dedication ceremonies of the Chapel Center, SHAPE, Belgium, 2 Aug 1968.





Some of the officiating clergy present during dedication ceremonies of SHAPE Chapel Center. L to R: Hoffduchtmaalmoezenier G. M. Vroom, Netherlands; Mil. PF. Klaus A. Stein (CIV) Germany; The Venerable Archdeacon John R. Youens, O.B.E., M.C., Q.H.C., Chaplain General of the British Forces; Aumonier Pr. W. Marichal, Aumonier En Chef Protestant Belgium; Militargeneralvikar MSGR. A. Mappes, Germany.

One or two lines from "The Cantic of the Church" went as follows:

Chaplain: But the Lord shall rise upon thee, and His glory shall be seen upon thee.

People: And the nations shall come to thy light, and kings to the brightness of thy rising.

The litany of dedication went in part:

Chaplain: To the Glory of God, who has called us by His grace,

People: We dedicate this house!

Chaplain: For the worship of God in prayer and praise;
For the preaching of His everlasting Word;

People: We dedicate this house!

Chaplain: For the comfort of all who mourn;
For strength to those who are tempted;
For light to those who seek the way;

People: We dedicate this house!

Chaplain: For the conversion of sinners;
For the promotion of righteousness;
For the extension of the Kingdom of God;

People: We dedicate this house!

Chaplain: In the unity of the faith;
In the bond of brotherhood;
In charity and good will;

People: We dedicate this house!



The USS *O'Callahan*, named in honor of the late CAPT Joseph T. O'Callahan, CHC, USNR, is shown underway from Charlestown to Boston Naval Shipyard where the ship was commissioned at 3:00 P.M. on Saturday, July 13, 1968.

USS O'CALLAHAN NAMED FOR JESUIT PRIEST

Richard Cardinal Cushing, Catholic Archbishop of Boston, was the principal speaker at the commissioning ceremonies of the USS *O'Callahan* (DE1051) at 3:00 P.M. on Saturday, July 13, 1968 at the Boston Naval Shipyard in Charlestown, Mass. The ship is named in honor of the late CPT Joseph T. O'Callahan, CHC, USNR, the first chaplain in the history of the Armed Forces to be awarded the Medal of Honor, the nation's highest decoration.

A Jesuit priest and a Boston native, CPT O'Callahan was presented the medal by President Harry S. Truman on Jan. 23, 1946. The chaplain was cited for "conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as a chaplain on board the USS *Franklin* when the carrier was attacked by Japanese aircraft during offensive operations near Kobe, Japan, on March 19, 1945."

Present also at the dedication was Sister Rose Marie, a sister of CPT O'Callahan, now a missionary in the Philippines; REAR ADMIRAL James W. Kelly, CHC, USN, Chief of Chaplains; and CPT Richard A. Cahill, CHC, USN, First Naval District Chaplain.



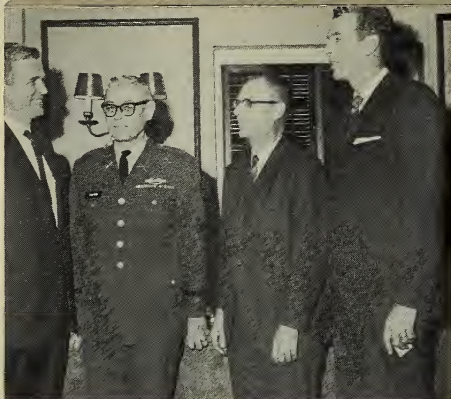
ABOVE: The late CPT Joseph T. O'Callahan, CHC, USNR, a Jesuit priest, who was presented the Medal of Honor by President Harry S. Truman. CPT O'Callahan is the first chaplain in the history of the Armed forces to receive the nation's highest award. The USS *O'Callahan* was named in his honor.



ABOVE RIGHT: Richard Cardinal Cushing, Catholic Archbishop of Boston, was the principal speaker at the commissioning of the USS *O'Callahan*, July 13, 1968.



BELOW: CDR Robert L. Brown, USN, a resident of Milton, Mass., has been named the CO of the USS *O'Callahan*.



COL Rodger R. Bankson (2nd from left), Director for Defense Information in the Office of the Asst. Secy. of Defense at the Pentagon, poses for picture with some of the Commission officers after he had spoken. With him (l to r) are A. Ray Appelquist, Exec. Secy. of the Commission; James J. Alexander, Secretary, from the Presbyterian US; and C. Edward Brubaker, a Vice Chairman from the United Presbyterian Church, USA.

Ch, COL, Roy M. Terry, former Protestant Cadet Chaplain at the Air Force Academy and now in the Chief's office, gave a delightful report on the religious program at the Academy. (Roy couldn't stay for a picture...)



FALL MEETING OF THE GENERAL COMMISSION

The photos on these two pages present selected reflections from the plenary session of the October, 1968 meetings of the General Commission.

The Commission heard reports from its officers and various committees and passed the following resolutions:

- a. That the General Commission suggest to its member denominations that they encourage and support the pastoral ministry of their chaplains, both to individuals troubled in conscience about participation in military service and to those who in spite of honest difficulties with the use of force accept participation as an obligation of citizenship.

NEW COMMISSION MEMBERS

Three of the new Commission members are shown left (l to r): Roland Schleuter of the United Church of Christ; Thomas E. Wood of the Disciples; and Bishop Paul V. Galloway of the United Methodists.

Not shown are 4 other new members: Bishop H. Ellis Finger, Jr., of the United Methodist Church; Arthur O. Van Eck of the Reformed Church; G. K. Zimmerman of the North American Baptist General Conference; and Warner Hutcheson of the American Bible Society, UCC.



- b. That the General Commission go on record as encouraging its member denominations to emphasize and more fully utilize the opportunities and resources available today for the continuing theological education of chaplains.



TOP RIGHT: Edward Swanson of the Episcopal Church, presents to Dr. Karl Olsson, Commission Chairman, a copy of the new book written by Swanson and published by the General Commission entitled *Ministry to the Armed Forces*.



RIGHT CENTER: Frederick R. Silber, Supervising Chaplain of the Bureau of Prisons (left) is shown at lunch with Fred Heather of the United Methodist Commission on Chaplains.

RIGHT BOTTOM: Help yourself to a tasty buffet luncheon after the meeting is over.

BELOW: Chaplain, COL, Hans E. Sandrock, USAF, new Exec. Dir. of the Armed Forces Chaplains' Board, is greeted by John McLaughlin, of the United Methodists.



NEWS ROUNDUP

Chaplain (MAJ) James M. Hutchens, U.S. Army, author of *Beyond Combat*, (Moody Press. Chicago, Ill. 1968. \$3.95), addressed the annual Christian Booksellers Convention held in St. Louis last August.

Chaplain Hutchens, Church of the Brethren, was with the 1st Battalion of the 173d Airborne in Vietnam and helped rescue patrols bring the company's wounded back to safety although wounded himself following a Viet Cong ambush. He was the first chaplain wounded in Vietnam.

A chaplain with the famed Green Berets, he found that where men face death, they also face God.

Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, says of the book: "In this unique, man to man, eyeball to eyeball ministry, (he) brought not only the consolation of religion to those he served, but enlarged his own perspective of American youth... a revealing study... of the kind of men who are serving the combat soldier today."



NOTE: The poem "Thoughts Before a Field Service" and accompanying picture have been printed on heavy white paper (size 11 x 14) suitable for framing. If you'd like a copy, send \$1.00 with name and address to THE CHAPLAIN, 122 Maryland Ave., N.E., Washington, D. C. 20002.



Ch, LTC, Roger E. Makepeace, Installation Chaplain, Edwards AFB, Calif., held a Valentine Service (ABOVE, Chapel One—BELOW, Chapel Two) on the Sunday before February 14, 1968. He presented each couple with the following "Ten Commandments for Husbands and Wives" by Rev. Hughes Wagner:

1. Thou shalt not try to possess
2. Thou shalt not demand
3. Thou shalt cultivate a sense of humor
4. Thou shalt forgive
5. Thou shalt have faith
6. Thou shalt be loyal
7. Thou shalt be appreciative
8. Thou shalt keep romance alive
9. Thou shalt use thy brains
10. Thou shalt build thy home on a spiritual foundation.

Sounds like excellent advice! Valentine greetings to all in 1969!





ARMY CHAPLAINS' CORPS CELEBRATES 193d ANNIVERSARY ALL OVER THE WORLD. TOP: MG Charles M. Gettys, Americal Division Commander, Chu Lai, Vietnam, cuts cake while Ch (LTC) Francis J. Dolan (left) and Ch (LTC) Francis R. Lewis, look on. LEFT: Ch (MG) Francis L. Sampson, Chief of Army Chaplains, swears into the Regular Army Ch (MAJ) Earl Andrews, Asst. Brigade Chaplain, Berlin Brigade. BOTTOM: COL Kirby D. Goldblum (left), Deputy Commander of 2 Region ARADCOM, Richards-Gebaur AFB, Mo., celebrates with Staff Ch (LTC) and Mrs. Lester E. Burnette.





Ch (COL) Chester R. Lindsey (right) American Baptist Military Chaplain of the Year 1968, Staff Chaplain, USARPAC, visited Ch (COL) John J. Murphy, Staff Chaplain, USARJ, during monthly training conference.

Dr. George W. Cummins, Director of Chaplaincy, Southern Baptist Convention, visited LG F. T. Unger, Commanding General, USARYIS, to discuss matters of interest to chaplains of his denomination.



February



The Most Rev. Terence J. Cooke, Archbishop of New York and Military Vicar for Catholic personnel in the armed forces, was briefed by RADM James W. Kelly, Chief of Naval Chaplains. Also participating were RADM Henry J. Rotrige, CHC, USN, Director of Chaplains Division, and CPT Thomas D. Parham, Jr., CHC, USN, Special Assistant to the Chief of Chaplains.

The following persons attended the 193d Anniversary Party at Fort Belvoir, Va.: L-R: Ch (BG) Ned R. Graves, Deputy Chief of Chaplains; Dr. A. Ray Appelquist, Exec. Secy. General Commission on Chaplains; Mr. Floyd Robertson, Secy., National Association of Evangelicals; Ch (COL) Lee A. Cousin, Staff Ch USAMC; Ch (COL) Gerhard W. Hyatt, Office, Chief of Army Chaplains.





Two members representing the National Baptist Convention of America in The General Commission on Chaplains visited the SHAPE Chapel Center last August with two other Chicago pastors—Dr. John Thurston and Dr. Frank K. Sims. TOP LEFT: L-R: The Rev. Joseph Wells, Mt. Pisgah Baptist Church; Ch (CPT) William T. Smith, SHAPE; Dr. Sims; Dr. Thurston; Ch (COL) Herman N. Benner, SHAPE International Staff Chaplain; The Rev. Edmond Blair, Omega Baptist Church. TOP RIGHT: The visiting ministers attended a session of the Vacation Bible School at SHAPE.

New Chapel Center at Vandenberg AFB, Calif., was dedicated last July. Chapel is designed for use by all major faiths and denominations by using movable panels, drapes, and other furnishings. BELOW LEFT: outside view of the chapel. BELOW RIGHT: inside view during worship.



The CHAPLAIN



Ch (MG) Francis L. Sampson, Chief of Army Chaplains, administers oath of office to Ch (CPT) William T. Smith as an officer in the Regular Army during ceremonies at Supreme Headquarters Allied Powers EUROPE, Belgium, while General Lyman L. Lemnitzer, Commander, looks on. TOP LEFT: Ch Smith; Mrs. Smith; General Lemnitzer.

NOTE: The poem "Thoughts Before a Field Service" and accompanying picture have been printed on heavy white paper (size 11 x 14) suitable for framing. If you'd like a copy, send \$1.00 with name and address to THE CHAPLAIN, 122 Maryland Ave., N.E., Washington, D. C. 20002.

On Oct. 15, Chaplain (COL) Roy M. Terry became Special Assistant to the Chief of Air Force Chaplains. Immediately prior to this assignment Chaplain Terry was the senior Protestant Cadet Chaplain at the Air Force Academy.

As Protestant Cadet Chaplain, Chaplain Terry introduced many innovations to the religious activities for cadets as well as for their dependents. These programs include discussion groups led by outstanding personalities; Rectory Lawn program for the 4th Class on Sunday; gifts of Bibles; inauguration of religious newsletter, *Aspire*, etc.

At the Academy, Chaplain Terry was succeeded by Chaplain (COL) Henry C. Wolk, Jr., who had been the 8th AF Chaplain at Westover AFB, Mass.

February





FIRST MASS OF THE AMERICAS IN PANAMA

The first Mass of the Americas was concelebrated at the St. John Bosco Church, Panama City, Republic of Panama, on May 23, 1968. It was a highlight of the first Latin-American Chaplains Conference attended by chaplains of all three U.S. Armed Services and representatives of fourteen Latin-American countries. This was the first Mass in Panama City in which Protestant and Jewish clergymen participated.

The Mass was concelebrated by Archbishop Alcides Mendoza Castro, Military Vicar for Peru; Bishop Hugo E. Polanco Brito, Apostolic Administrator of Santo Domingo, Republica Dominicana; Bishop Francisco Gilmore Stock, Chile; Aux. Bishop Ramon T. Lizardi of Venezuela; Aux. Bishop Carlos A. Lewis of Panama City, Panama; Aux. Bishop William J. Moran of New York City; The Rev. Waldemar Rezende, Brazil; The Rev. Ovidio Felix Tripodi, Argentina; The Rev. Mario Lizana Vaca, Bolivia; The Rev. Ernesto Hernandez, Colombia; The Rev. Fernando Royo Linares, Costa Rica; The Rev. Jose Edmundo Flores Recalde, Ecuador; The Rev. Anastasio Bonilla, Nicaragua; The Rev. Julian Rejalag, Paraguay; The Rev. Tomas Maisonet, Puerto Rico; The Rev. Henry C. O'Brien, Uruguay.

Archbishop Antonino Pinci, Papal Nuncio to Panama, presided over the Mass with the sermon given by Archbishop Tomas A. Clavel Mendez of Panama City, Panama. More than 2,000 invited guests of the Diplomatic Corps and military officers in Panama attended. Chaplain (MG) Francis L. Sampson, Chief of U.S. Army Chaplains, was present.

At the lectern is Ch (MAJ) Alan M. Greenspan, Jewish Chaplain, USA. Facing lectern is Chaplain, LTC, R. F. Poock, Protestant Chaplain, USAF.



WINDOWS OF RADIANT LIGHT

Beach glass (fragments of broken bottles and crockery washed ashore) combined with clear-cast plastic coating forms laminated stained glass. Mrs. Doris Montgomery, wife of LCDR W. Montgomery, while in Guantanamo Bay, Cuba, created windows for the chapel. TOP: Three Doric windows in the chapel at Guantanamo Bay. BOTTOM RIGHT: LCDR Lex Davis, CHC, USN, and Mrs. Doris Montgomery following dedication of the new beach glass windows in memory of her father, Philip Coulson. BOTTOM LEFT: Mrs. Montgomery working on a new religious pattern. The General Commission on Chaplains recently cited Mrs. Montgomery for her creative work.





NEW ASSIGNMENT FOR SECOND CHAPLAIN CORPS REAR ADMIRAL

Symbolizing spiritual care for the men of the Fleet, the Lord of the Sea Plaque was presented to Rear Admiral Henry J. Rotrige, CHC, USN (left) by Rear Admiral James W. Kelly, CHC, USN, Navy Chief of Chaplains (center) upon Chaplain Rotrige's departure for his new assignment as Fleet Chaplain, Staff, Commander in Chief, U.S. Pacific Fleet. Chaplain Rotrige will provide flag-rank leadership for more than 325 Navy chaplains now serving in the Pacific area.

Monsignor Rotrige was relieved as Director, Chaplains Division, Bureau of Naval Personnel, by CAPT M. J. H. MacInnes, CHC, USNR (right), on Sept. 13, 1968. Chaplain MacInnes, a Roman Catholic priest reported from the Chaplain Corps Planning Group where he was director.

The transfer of Rear Admiral Rotrige represents a new policy which is intended to utilize more effectively the flag-rank officers of the Navy Chaplain Corps. Under previous policy, both Chaplain Corps Flag officers were assigned to the Bureau of Naval Personnel, and thus contributed to the mission of the Corps in the same administrative field. The previous system also led to a situation in which a chaplain selected for flag-rank could easily spend as many as eight continuous years in Washington, out of direct contact with the operating forces.

The new policy permits the second Chaplain Corps Rear Admiral to be detailed, without restriction as to locality, so as to make maximum use of his leadership and to give him exposure to operating forces wherever his service will be most useful.



Ch (CPT) Glenn M. Stengel, Jewish chaplain, goes to the field with the troops during training at Fort Bragg, N.C. He serves as religious leader for all persons of Jewish faith at Fort Bragg and Pope AFB.



Ch (LTC) Willis W. Wessman (second from right) accepts a holy scroll containing five books of Moses from Rabbi William Z. Dalin to deliver to Jewish Army personnel in Vietnam. L-R: Ch Robert J. Plocki, Sixth U.S. Army Presidio; Rabbi Dalin; Ch Wessman; Ch (LTC) Robert T. Anderson, Presidio.

After eight months of deployment in the West Pacific, the USS *Ticonderoga* held a Service of Thanksgiving before turning homeward on August 17, 1968. CDR W. B. O'Connor, Catholic Chaplain, and CDR A. F. Jensen, Protestant Chaplain, planned the service and CPT N. K. McInnis gave the address to the very large congregation of Navymen thankful for the successful accomplishment of the ship's mission and grateful to God for his protective care.





ADM Thomas H. Moorer, USN (left), Chief of Naval Operations, presents Bronze Star to LT Nathan O. Loesch CHC, USN, for heroic actions as chaplain for River Assault Flotilla One while in Vietnam's Mekong Delta.

Speaker for Religious Emphasis Week at Fort Ord, Calif., was Congressman Henry C. Schadeberg, of Wisconsin. L-R: Bishop Harry A. Chinch of the Monterey Diocese; Congressman Schadeberg; MG Thomas A. Kenan, Commanding General, Fort Ord, during Command Prayer Breakfast.



Dr. Kenneth L. Ahl, Armed Forces Commission, The Lutheran Church—Missouri Synod, was given the Bronze St. Martin of Tours Medal by Dr. Arthur M. Weber, Chairman of the AF Commission. The medal is given to those chaplains who have served military personnel or veterans of the Synod for twenty years or more.

Ch (COL) Paul G. Schade last July became Fifth AF Staff Chaplain, replacing Ch (COL) Robert W. Tindall, who went to the Second AF, Barksdale, AFB, La. Ch Schade served during WWII and re-entered the chaplaincy again in 1951.





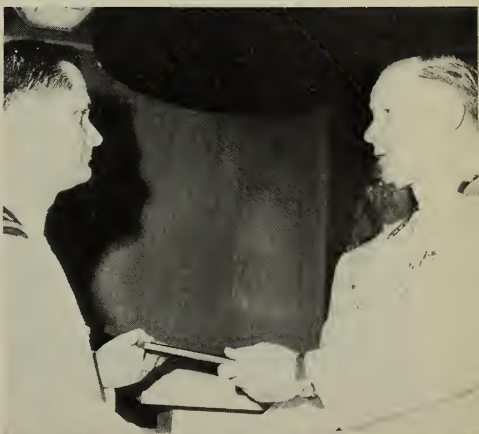
Ch (COL) Lisle Bartholomew, Sixth Army, Presidio, presents Legion of Merit to Ch (LTC) Robert Anderson, Sixth U.S. Army, for work as Division Chaplain, 1st Infantry Division, Republic of Vietnam.

Ch (COL) James V. Harvester is being congratulated on his promotion by Ch (COL) Theodore V. Koepke (left), Commandant of U.S. Army Chaplain School, and Ch Lee W. Frye, Deputy Commandant.



LT Richard Hettish, CHC, USNR, received the Rhode Island State Council of Churches Award from Dr. Wayne Artis, Exec. Secy. Award was given for chaplain who achieved the highest overall academic standing upon graduation from Naval Chaplains School. Ch Hettish is now serving with Destroyer Division #112, Hawaii.

LTJG Kenneth J. Putt, CHC, USNR, receives Chief of Naval Chaplains Award upon graduation from the Naval Chaplains School. Award is being made by CPT William F. Doyle, CHC, USN. Award is for outstanding leadership, scholarship, and ability to best typify "Cooperation without Compromise."





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Strength for Each Day: Daily Devotion, January through June 1969. Compiled and published by The Salvation Army. Fleming H. Revell Co. 1968. 128 pp. 65 cents paper.

An unusually rich and inspiring daily commentary on ancient themes made relevant and applicable for today.

Religious Identity by GIBSON WINTER. Macmillan. 1968. 143 pp. \$1.45 paper.

"The first of a series in Religion and Society" being produced at the Center for Scientific Study of Religion. An interesting overview and introduction to the history and development of Protestant, Catholic, and Jewish organizational structures and functions in the United States.

Christ and Adam by KARL BARTH. Macmillan. 1968. 123 pp. \$1.95 paper.

Barth interprets Romans 5 with emphasis upon Christ, rather than Adam, as head of the human family.

The Prophet from Nazareth by MORTON SCOTT ENSLIN. Schocken Books, Inc. 1968. 221 pp. \$5.00 cloth, \$1.95 paper.

Good Lenten reading, a respected earlier

work, now available in a new edition.

The Missionary Between the Times by R. PIERCE BEAVER. Doubleday. 1968. 196 pp. \$5.95.

A review of the current world situation in which the church seeks to make its ancient global task relevant and effective.

Barabbas by PÄR LAGERKVISH. Vintage Books, Random House. 1962. 180 pp. \$1.25 paper.

Somewhat in the tradition of *Ben Hur*, *Quó Vadis*, and *The Robe*, the Swedish Nobel prize winner, Lagerkvish, writes of Barabbas. However, instead of developing a whole panorama of supporting characters the author concentrates on the central figure and gives him remarkable dimension and force. The result is a classic character creation done with the skill and sensitivity of a master craftsman.

—A.R.A.

New Directions in Theology Today: Volume IV—the Church by COLIN W. WILLIAMS. Westminster. 1968. 187 pp. \$2.45.

A well-known theologian reviews the

changing ways in which the nature and mission of the church have been described since the organization of the World Council of Churches. Two pressures move across the face of the church—a pressure toward church unity, but even more a pressure toward unity with the world.

The Concept of Man in the Bible by ALBERT GELIN. Alba House. 1968. 165 pp. \$3.95.

This is a biblical study of man by the noted author Albert Gelin (translated from the French by David Murphy). It is primarily biblical exegesis; but also examines the evolution of man; the age of humanity; the church's pronouncements on man; the grandeur of man; and the bountiful love of a redeeming Lord.

Today's English Version of the New Testament, a translation made by the American Bible Society. Macmillan. 1968. 605 pp. \$1.95.

T.E.V. is also known as "Good News for Modern Man." Numerous line drawings by Mlle. Annie Valloten to illustrate major themes. Easy to read and modern in vocabulary.

Drawing Toward God by JACK HAMM. Droke House. 1968. 111 pp. \$3.50.

Selections from the graphic evangelistic drawings of one of the best-known religious cartoonists. The artist gives his interpretation of the message contained in these examples. A unique book for meditation and an excellent gift for the incipient or budding cartoonist.

The Quotable Lyndon B. Johnson. Edited by SARAH H. HAYES. Droke House. 1968. 311 pp. \$5.95.

Another helpful volume in a series containing quotations from the speeches and writings of prominent political figures, presidents, or aspirants to the high office.

A History of Warfare by FIELD MARSHAL VISCOUNT MONTGOMERY of Alamein. World Publishing Co. 1968. 584 pp. \$15.00.

A sweeping attempt to summarize a vast subject.—A big and beautiful book generously illustrated with sketches and color photos of weapons, maps, fortifications, great battlefields, and great commanders. The author's opinions, observations, and understanding of history make the book an interesting and thoughtful reading experience. An excellent gift item for a military man. The closing note is that "the true soldier is the enemy of the beast in man and none other."

The Catholic Revolution by DOUGLAS J. ROCHE. David McKay Co. 1968. 325 pp. \$6.50.

The profound stirrings in the Roman Catholic Church are evident to even casual observers. The author, a lay journalist and editor for Catholic newspapers and magazines, describes and analyzes events, ideas, and forces that have a bearing on the revolution taking place.

The Mysticism of Paul the Apostle by ALBERT SCHWEITZER, Seabury. 1968. 411 pp. \$2.95 paper.

A reprint of a classic by the late missionary doctor.

The Eucharist by EDWARD SCHILLEBEECKX, O.P. Sheed & Ward. 1968. 160 pp. \$3.95.

The Dutch theologian looks for a new interpretation of the eucharist. He traces transubstantiation to the time when it was something newly defined at the Council of Trent, and suggests that attempts at new interpretations should not be feared or dismissed.

Pontius Pilate by PAUL L. MAIER. Doubleday. 1968. 370 pp. \$5.95.

Good Lenten reading for chaplains. Maier contends that the traditional view of Pontius Pilate should be corrected as follows: Pilate was *prefect* not procurator; he ordered Jesus crucified in 33 A.D. (not 30) because of pressures not only from the prosecution, but also from the Roman emperor Tiberius; and later on in Rome,

Pilate did *not* commit suicide or suffer punishment of any kind.

As a literary form, Pontius Pilate is a new blend called "the documentary novel." It is historical where the sources speak, but supplies reconstructed history where they are silent.

The Couch and the Altar by DAVID A. REDDING. J. B. Lippincott. 1968. 125 pp. \$3.95.

This is an intensely optimistic book from its opening sentence on: "You can be freed from the darkest prison of problems and find your way to peace and happiness." The answer is not alone through psychiatry but through the miraculous (the altar, God). So Redding pleads for the priest to welcome the physician and for the physician to recognize the power of God.

The Liberty of Obedience by ELISABETH ELLIOT. Word Books. 1968. 63 pp. \$2.95.

In these brief articles reprinted from *The Sunday School Times*, Mrs. Elliot's spiritual pilgrimage seems to accelerate when she begins to communicate Christianity—American-style—to the Auca Indians, and begins to question the superiority of our way of life.

Christianity has withstood centuries of the smothering effect of identifying current culture as The Way, for man-made rules change from time to time and from culture to culture. Spiritual life—the union of one's soul with the Infinite—is the constant in an ever-changing world, for God and man's need of him are changeless.

The gift of God is not alone the talents each one is given, but the circumstances in which we're born and live. Maturity may be a search for understanding and deeper compassion for ourselves as well as our fellow world travelers. Mrs. Eliot asks, Is not God's will the refining of the personality we possess as worldly life; the opposite, the coarsening and cheapening of our inner selves?—i.m.

A Place for You by PAUL TOURNIER.

Harper & Row. 1968. 224 pp. \$4.95.

A wise book, a statement of personal faith, confirmed in the professional experiences of a counselor of men and women living under excessive stress. Good grist and background for every chaplain-counselor.

The Hebrew Kingdoms by E. W. HEATON, Oxford. 1968. 437 pp. \$5.75.

Another in the excellent and scholarly series, "The New Clarendon Bible," from Solomon's reign to the Babylonian exile. Includes sections on History, Worship, Wisdom, Law and Prophecy, with introductory essays for each. Copious, helpful notes on outstanding figures, places, and conditions of the period. Illustrations, maps, and confirmations from archeology.

Jesus: The Eternal Dilemma by JEAN GUITTON. Alba House. 1968. 342 pp. \$5.95.

Jean Guitton, renowned philosopher and historian of philosophy and religion, is one of the great lay thinkers of the church. He tackles the question men have asked since Jesus: "What do you think about Jesus?" "I wrote this book to still the voice of my conscience," he writes. As a courageous thinker, Guitton considers the reasons unbelievers give as they consider whether Jesus is a mythical being or an historical figure. The author, who was a friend of Pope John, lines up on the side of faith. This book has "the maturity and wisdom of a minor masterpiece."

So You're in the Service by LOUIS K. COMBS, JR. G/L Publications. 1968. 164 pp. 95 cents.

An excellent little book for those entering upon military service. Written by a V. A. chaplain, it covers the gamut of what to expect in the military and gives sage counsel on how to maintain high ideals and Christian standards.

A Guide for Christian Sex Education of Youth by THOMAS EDWARDS BROWN.

The CHAPLAIN

Association Press. 1968. 348 pp. \$7.95.

This book is written not *to, for, about*, and even *at* but *with* teen-agers. The author says: "In a very real sense this book has been co-authored by countless teen-age boys and girls..." Clergymen will find it helpful because it sets forth successful sex education programs used in parish situations with junior highs, middle highs, senior highs, and parents. It deals not with theoretical situations but with questions actually presented by teen-agers themselves.

Sex and the New Morality by FREDERICK C. WOOD, JR. Association Press. 1968. 157 pp. Cloth, \$4.95; paper, \$2.25.

Mr. Wood explores four areas: The Mystery of Sexuality; Sexual Immorality; Sexual Morality; and Sex and Marriage. He gives guidelines for applying the ethical attitude variously labelled "new morality," "situation ethics," or "contextual ethics." The author is an Episcopal priest and is Chaplain and Associate Professor of Religion at Vassar College.

The Shaping of Modern Christian Thought by WARREN F. GROFF and DONALD E. MILLER. World Publishing Co. 1968. 489 pp. \$10.00.

This book has grown out of a classroom situation where the authors have sought to involve students in grappling with the development of Christian thought over the past two centuries. A historical approach is offered. First, the authors examine the ways in which Christian thinkers have understood the meaning of historical fact in relation to faith. Next, they take a look at faith and freedom. The final section, Faith and Truth, explores such questions as: What is the truth of faith? How is it related to other intuitions of truth in our culture? How does the faith subject (man) know the faith object (Christ or God)?

In each section sources are provided which pertain to the theological problem. Statements from outstanding theologians

and interpretations are presented. So we have here in one volume a very helpful sourcebook on faith and ethics.

Strongly Tempted by G. CURTIS JONES. World Publishing Co. 1968. 150 pp. \$4.50.

Dr. Jones, Senior Minister at University Christian Church in Des Moines, Iowa, is a good preacher. He says Hal Luccock taught him to write out his sermons which he does and then he preaches without notes. Here is a mine of pithy sayings (quite quotable) and illustrations. In ten chapters, Dr. Jones tells us in superb fashion how we are strongly tempted to cheat, to exploit, to jump to conclusions, to escape, to be indifferent, to let "Uncle" do it, to be pessimistic, to quit, to be honorable, and to be Christian.

When God Comes Alive by LANCE WEBB. Abingdon. 1968. 223 pp. \$4.50.

Can God come alive in my own life? In my church? In the world around me? Lance Webb believes that he can. And in this timely book he indicates clearly and persuasively how God does come alive in persons and in society through the Spirit-renewed church. The author shows that for the church to be relevant to man's needs today it must have new and vital forms of worship, theology, community, morality, and structure.

A Literary History of the Bible by GEDDES MACGREGOR. Abingdon Press. 1968. 400 pp. \$7.95.

When you first look at this book and see that it has 400 pages in 35 chapters, you wonder how the reader can grasp it. But the literary history of the Bible from the Middle Ages to the present day is an exceedingly intricate story; and Dr. MacGregor has done a notable job in presenting this complex story in lay language.

On the Bible by MARTIN BUBER. Schocken Books, Inc. 1968. 247 pp. \$5.95.

A bibliography of Martin Buber's writings (1897-1957) counts over 850 titles. Born in Vienna in 1878, Buber early in

life became a spokesman for Jewish intellectual renaissance in Europe. He taught at the University of Frankfurt and Hebrew University in Jerusalem. This book presents 18 studies on the Bible—largely in the early sections of the Bible; e.g., “The Tree of Knowledge,” “Abraham the Seer,” “The Burning Bush,” etc.

I Used to Believe I Had Forever, Now I'm Not So Sure by WILLIAM SAROYAN. Cowles. 1968. 234 pp. \$5.95.

Written over a period of 30 years, Saroyan's new work is a collection of 52 short stories, plays, poems, essays, book reviews—many never published before. It is autobiographical and has a world of witty and quotable sayings. Examples: “In the end, today is forever, yesterday is still today, and tomorrow is already today...” “If the nature and truth of man were to be measured by numbers, man might soon find ants worthy of deification...”

Writers will especially enjoy the book for there are many hints on writing.

How to Marry a Minister by MARTHA HICKMAN. J. B. Lippincott. 1968. 191 pp. \$3.95.

A delightful, easy-to-read book by a former editor who married a minister and has had an exciting life.

Faith and Politics by REINHOLD NIEBUHR. George Braziller, Inc. 1968. 268 pp. \$6.50.

The various papers in this collection were written over a span of years since 1930. They have been collected by Ronald Stone and reveal the social and political philosophy of Dr. Niebuhr. The essays have two major themes: Validating the resources of the biblical faith by applying its moral imperatives and its law of love, enjoining responsibility for the neighbor's welfare in a technical age; and an explanation of the vitality of religious life in an age which expected the death of religion.

The Last Will and Testament. Edited by ROBERT FARMER & ASSOCIATES. Arco. 1968. 184 pp. \$4.95.

A fascinating volume containing the wills of 28 famous men and women, including John Kennedy; Woodrow Wilson; Pope John XXIII; Adolf Hitler; William Shakespeare; and Marilyn Monroe.

One famous person wrote in his will: “My possessions... belong to the party, or, if this no longer exists, to the state. If the state, too, is destroyed, there is no need for further instructions...”

Secular Impact by GABRIEL FACKRE. United Church Press. 1968. 146 pp. \$4.95.

In the pages of this book the author takes a look at some of the hard questions that face the church leader who in secular times wants to do more than “sweep through Tom Quad” in sixteenth-century rhythm. What is the job of the local church today? How can Christian education be retooled? Does evangelism require a secular style? What are the implications of Christian secularity for church-state relations? And just why should a committed Christian throw his lot in with organized Christianity anyway?

Religious Thinking from Childhood to Adolescence by RONALD GOLDMAN. Seabury Press. 1968. 276 pp. \$2.45.

This book describes the capacities of pupils from six to seventeen years of age, with varying abilities and backgrounds, to understand religious truths. How religious concepts—God, Jesus, prayer—develop from the early years is seen within the psychological context of the child's maturing thought, thereby adding a new dimension to our insights into child development. A good book for religious educators.

And Thy Neighbor. Compiled by CECILE COX OFFILL. Word Books. 1967. 200 pp. \$3.50.

A fine selection of sermons written by the late Canon Samuel Shoemaker of Pittsburgh, a man of attractive and magnetic personality who influenced thousands for God. The compiler has included a num-

ber of letters which reveal something of Sam Shoemaker's wide range of interests and the many kinds and conditions of men whose lives were touched by him. This is good material for reflection and inspiration by those who look for vitality and confidence in preaching.

The Art of the Italian Renaissance: A Handbook for Students and Travellers by HENRICH WOLFFLIN. Schocken Books, Inc. 1963. 290 pp. \$5.00 cloth, \$2.45 paper.

Form in Gothic by WILHELM WORRINGER. Schocken Books, Inc. 1964. 180 pp. \$5.00 cloth, \$1.95 paper.

A Background to Chinese Painting by SOAME JENYNS. Schocken Books, Inc. 1966. 212 pp. \$6.00 cloth, \$2.45 paper.

The Architecture of the Italian Renaissance by PETER MURRAY. Schocken Books, Inc. 1966. 268 pp. \$8.50 cloth, \$2.95 paper.

The Collective Dream in Art: A Psycho-Historical Theory of Culture Based on Relations between the Arts, Psychology, and the Social Sciences by WALTER ABELL. Schocken Books, Inc. 1966. 440 pp. \$7.50 cloth, \$2.95 paper.

This is a fair sampling of excellent materials available from Schocken Books, Inc. The paperbacks are generously and well illustrated, with competent interpretation, priced modestly in paperback. These books lend themselves well to text materials for a chapel class in fine arts, as well as reference and resource materials for the chapel library. For the full range of publications in this field, write the publisher. Address appears at the end of these book notices.

New Testament in Modern English. Translated by J. B. PHILLIPS. Macmillan. 1968 edition. 592 pp. \$5.95.

Many have been waiting for this pocket-sized, thin paper edition of Phillip's popular and vivid translation. A conven-

ient companion for all chaplains and an admirable gift item for young and old. Attractively boxed and gift-edged. Its availability ought to be announced in the Sunday folder of every military chapel.

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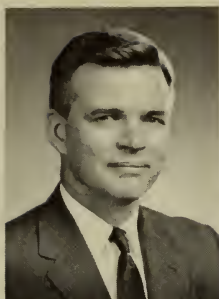
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Armed Forces Personnel**

Left: Dr. A. Ray Appelquist, Executive Secretary

**Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed
Forces Personnel**

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See important announcement on page 51!



RANGE PATROL—THEY GO TO THE MEN

Clergymen, chaplains should get out to where the men are. That's the principle which operates among the Range Patrol of Fort Benning, Georgia. Here we see (l to r) Chaplains Ben D. Bradley, George R. Leissner, and William T. Carter ride their cycles up to Malone 5 for a visit with trainees.

Read the complete story in this issue, pages 8 & 9.

